
THE CRITICAL REVIEW.

For the Month of *November*, 1768.

ARTICLE I.

Mr. William Shakespeare his Comedies, Histories, and Tragedies, set out by himself in Quarto, or by the Players his Fellows in Folio, and now faithfully republished from those Editions in ten Volumes Octavo; with an Introduction: Whereunto will be added, in some other Volumes, Notes, critical and explanatory, and a Body of various Readings entire. 8vo. Pr 2l. 2s. Tonſon.

THE introduction to this publication is almost the only part of it that falls under the cognizance of a Critical Reviewer who has not before him the original editions of Shakespeare's works, which the editor seems to have collected and collated with the greatest industry and care.

Mr. Capell informs us, that of the thirty-six plays written by Shakespeare, and which were afterwards printed in folio, thirteen were only published in his life-time. These were Hamlet, First and Second Henry IV. King Lear, Love's Labour's lost, Merchant of Venice, Midsummer Night's Dream, Much a-do about Nothing, Richard II. and III. Romeo and Juliet, Titus Andronicus, and Troilus and Cressida. Some first draughts, which are mutilated and perhaps surreptitious impressions of Henry V. King John, Merry Wives of Windsor, and Taming of the Shrew, the second and third parts of Henry VI. are likewise mentioned to have been published during the same period. Othello came out only one year before the folio edition, and is (says Mr. Capell) in the main, the same play that we have there;

Vol. XXVI. Nov. 1768. Y and

and this too is the case of the first-mentioned thirteen; notwithstanding there are in many of them great variations, and particularly in Hamlet, King Lear, Richard III. and Romeo and Juliet.' Even the plays which are the poet's first draughts, or imperfect and stolen copies, are, in this editor's opinion, not wholly useless, because they have served to fill up certain blanks or *lacunæ* in the modern impressions, and some of the various readings do honour to the poet's judgment; but in other respects they are mere curiosities.

According to Mr. Capell, all the fourteen plays which were published before the folio edition appeared, are very faulty; not one of them, excepting Othello, being divided into acts. The mention of exits and entrances are often wrong or omitted, and there is a prodigious confusion as to speeches and reiterations; prose is often printed as verse, and verse as prose; and numerous are the other imperfections and blunders they abound with.

'Thus you have (says he), upon the whole, a true but melancholy picture of the condition of those first printed plays; which, bad as it is, is yet better than that of those which came after, or than that of the subsequent folio impression of some of these which we are now speaking of.'

The two actors who published the folio edition seven years after Shakespeare's death, after expressing their great care and concern for his memory, say, that he wrote with such ease, that they scarcely received from him a blot in his papers. Mr. Capell thinks, that even the folio edition, notwithstanding the professions of the editors, is full of imperfections; and that their edition in general is not distinguished by any mark of preference, excepting, that some of their plays are divided into acts, and some others into acts and scenes. He then gives us a table of the plays prefixed to that edition, with references to the editors improvements. He next treats of the authenticity of the first copies; and, after endeavouring to answer some objections made by modern editors, he tells us, that the whole of Shakespeare's plays amounted to fifty-eight, besides the part that he may reasonably be thought to have had in other men's labours.

Our author intimates, that Shakespeare probably wrote in prose as well as verse; and thinks it can hardly be supposed, that he who had so considerable a share in the confidence of the earls of Essex and Southampton, could be a mute spectator only of controversies in which they were so much interested.

If Mr. Capell means that Shakespeare was a political writer, under the patronage of those two noble lords, we must entirely differ

differ from him. The reign of Elizabeth was too severe, and she herself was naturally too jealous of her authority to admit of political squabbles. It is well known that she sent for Sir Francis Bacon, and very gravely asked him, whether one Haywood, a harmless insipid author, might not be tortured for some passages in one of his publications that gave her offence. State parties, it is true, existed at that time; but their wranglings were confined to the cabinet; and though the earl of Essex, the best and most elegant English writer of that or perhaps any other age, composed many severe letters reflecting on his enemies, yet we know of none of them that were published in his life-time. If our editor means that Shakespeare might be a sentimental prose author, we are of the same opinion; and we could bring some passages from his plays, particularly the famous line,

The valiant never taste of death but once,
that are almost verbally similar to passages in the earl of Essex's letter upon the use of travelling. But whether the bard or the nobleman was the original, we presume not to determine.

Mr. Capell is a warm advocate for the authenticity of the quarto editions, and brings several, we think, irrefragable, arguments in their favour. But we shall omit them, because they may not be so instructive and entertaining to a reader as they are proper and becoming in an editor.

‘ If (says this gentleman) the stage be a mirror of the times, as undoubtedly it is, and we judge of the age's temper by what we see prevailing there, what must we think of the times that succeeded Shakespeare? Jonson, favoured by a court that delighted only in masques, had been gaining ground upon him even in his life-time; and his death put him in full possession of a post he had long aspired to, the empire of the drama: the props of this new king's throne were—Fletcher, Shirley, Middleton, Massinger, Broome, and others; and how unequal they all were, the monarch and his subjects too, to the poet they came after, let their works testify: yet they had the vogue on their side, during all those blessed times that preceded the civil war, and Shakespear was held in disesteem. The war, and medley government that followed, swept all these things away: but they were restored with the king; and another stage took place, in which Shakespeare had little share. Dryden had then the lead, and maintained it for half a century: though his government was sometimes disputed by Lee, Tate, Shadwell, Wycherley, and others; weakened much by “*The Rehearsal*,” and quite overthrown in the end by Otway.

and Rowe: what the cast of their plays was, is known to every one: but that Shakespeare, the true and genuine Shakespeare, was not much relished, is plain from the many alterations of him, that were brought upon the stage by some of those gentlemen, and by others within that period.

‘ But, from what has been said, we are not to conclude—that the poet had no admirers: for the contrary is true; and he had in all this interval no inconsiderable party amongst men of the greatest understanding, who both saw his merit, in despite of the darkness it was then wrapt up in, and spoke loudly in his praise; but the stream of the public favour ran the other way. But this too coming about at the time we are speaking of, there was a demand for his works, and in a form that was more convenient than the folio's: in consequence of which, the gentleman last mentioned was set to work by the booksellers; and, in 1709, he put out an edition in six volumes octavo, which, unhappily, is the basis of all the other moderns: for this editor went no further than to the edition nearest him in time, which was the folio of 1685, the last and worst of those impressions: this he republished with great exactness; correcting here and there some of its grossest mistakes, and dividing into acts and scenes the plays that were not divided before.’

We are of opinion that our editor, in the above quotation, ought to have done Mr. Dryden the justice to have owned, that Mr. Capell himself could not be a greater or more profest admirer of Shakespeare than he was. Could a finer compliment be paid to a poet than what Dryden (even in that rage of false taste mentioned by this writer) gave to Shakespeare in one of his prologues:

But Shakespeare's magic could not copied be,
Within that circle none durst tread but he.

Mr. Capell admits, that Mr. Pope ‘ has the merit of having first improved his author by the insertion of many large passages, speeches, and single lines, taken from the quarto's; and of amending him in other places, by readings fetched from the same: but his materials were few, and his collation of them not the most careful; which, joined to other faults, and to that main one of making his predecessor's (Rowe's) the copy himself followed, brought his labours in dis-repute, and has finally sunk them in neglect.’

Mr. Capell, we hope, will pardon us, if we think, that in the close of this quotation, he has not treated the labours of our great modern poet with, at least, the decency which might have been expected. We shall give our reasons in an *argumentum*

ad

ad hominem. Let us suppose (what is so far from being impossible, that it is not improbable), that the present edition of Shakespeare, excellent as it now appears, may be meliorated in a subsequent one, published by an editor, who, either thro' good fortune or industry, has become possessed of copies, and other advantages, which have not fallen under the cognizance of Mr. Capell himself. Supposing this to be the case, we would find fault with the author of that improved edition, if he should say, as this writer does of Mr. Pope, that Mr. Capell's labours are brought into dis-repute, and that they are finally sunk in neglect.

Without entering into many minute disquisitions, we must refer our readers to the edition of Twenty of Shakespeare's plays, published by George Steevens Esq; *, from the merit of which we cannot think that Mr. Capell's own edition derogates in the least; neither can we entirely agree with this gentleman in his characters of Theobald, Hanmer, or Warburton. We consider the Canons of Criticism, and the Revival of Shakespeare's Text †, which he thinks are two very ingenious books, as very indifferent performances. The merit of the former consists almost entirely in exposing the nakedness of Warburton, and that too in a very wanton manner, but without discovering any superior knowledge of Shakespeare. As to the latter performance, the reader is already acquainted with our sentiments of it †.

Is it not surprising that Mr. Capell should know nothing of Dr. Johnson's edition, farther than what the following note informs us?

'It will perhaps be thought strange, that nothing should be said in this place of another edition that came out about a twelvemonth ago, in eight volumes, octavo; but the reasons for it, are these:—there is no use made of it, nor could be; for the present was finished, within a play or two, and printed too in great part, before that appeared: the first sheet of this work (being the first of volume 2.) went to the press in September 1760: and this volume was followed by volume 8, 4, 9, 1, 6, and 7; the last of which was printed off in August 1765: in the next place, the merits and demerits of it are unknown to the present editor even at this hour: this only he has perceived in it, having looked it but slightly over, that the text it follows is that of its nearest predecessor, and from that copy it was printed.'

The time has been, when the Public would have been ill-natured enough to suppose, that the above note proceeded from affectation, or some equally indefensible motive. It would have

* See vol. xxi. p. 26.

† See vol. xix. p. 161.

been no discredit for the greatest genius in England, when publishing an edition of Shakespeare, to have consulted that of Dr. Johnson. Perhaps it may appear still more strange to a reader of liberal sentiments, that Mr. Capell has not in this laboured introduction taken the least notice of Mr. Steevens's excellent publication, which in some measure anticipated his own plan; and for that reason we shall not follow this author in laying open the general method of his edition.

* Did the limits (says he) of his introduction allow of it, the editor would gladly have dilated and treated more at large this article of his plan; as that which is of greatest importance, and most likely to be contested of any thing in it: but this doubt, or this dissent (if any be), must come from those persons only who are not yet possessed of the idea they ought to entertain of these ancient impressions; for of those who are, he fully persuades himself he shall have both the approof and the applause. But without entering further in this place into the reasonableness, or even necessity, of so doing, he does for the present acknowledge,—that he has every-where made use of such materials as he met with in other old copies, which he thought improved those editions that are made the ground-work of the present text: and whether they do so, or no, the judicious part of the world may certainly know, by turning to a collection that will be published; where all discarded readings are entered, all additions noted, and variations of every kind; and the editions specified, to which they severally belong.

* But, when these helps were administered, there was yet behind a very great number of passages, labouring under various defects, and those of various degree, that had their cure to seek from some other sources, that of copies affording it no more: for these he had recourse in the first place to the assistance of modern copies: and, where that was incompetent, or else absolutely deficient, which was very often the case, there he sought the remedy in himself, using judgment and conjecture; which, he is bold to say, he will not be found to have exercised wantonly, but to follow the established rules of critique with soberness and temperance. These emendations, (whether of his own, or other gentlemen *), carrying in themselves

* * In the manuscripts from which all these plays are printed, the emendations are given to their proper owners by initials and other marks that are in the margin of those manuscripts, but they are suppressed in the print for two reasons: first, their number, in some pages, makes them a little unsightly;

selfes a face of certainty, and coming in aid of places that were apparently corrupt, are admitted into the text, and the rejected reading is always put below; some others, — that have neither that certainty, nor are of that necessity; but are specious and plausible, and may be thought by some to mend the passage they belong to; — will have a place in the collection that is spoken of above. But where it is said, that the rejected reading is always put below, this must be taken with some restriction: for some of the emendations, and of course the ancient readings upon which they are grounded, being of a complicated nature, the general method was there inconvenient; and, for these few, you are referred to a note which will be found among the rest: and another sort there are, that are simply insertions; these are effectually pointed out by being printed in the Gothick or black character.'

From the preceding quotation it is very plain that Mr. Capell treads exactly in the steps of the former editors of Shakespeare, only he is a little more cavalier with regard to his readers. This makes us most earnestly wish, that he had imitated their practice so far in the course of his publication, as to have given us the reasons on which his own *ipse dixit* or those of his friends are founded. After the indulgence shewn to so many editions of Shakespeare, the Public has surely a right to require such a compliance; and we are of opinion, that all that is to be contained in the collection, which, he says, is to be published, might have been inserted in the edition before us, without hazarding its character of being *a well printed book*.

'Shakespeare's scene divisions (says Mr. Capell) he certainly did not fetch from writers upon the drama; for, in them, he observes a method in which perhaps he is singular, and he is invariable in the use of it: with him, a change of scene implies generally a change of place, though not always; but always an entire evacuation of it, and

slightly; and the editor professes himself weak enough to like a well-printed book: in the next place, he does declare—that his only object has been, to do service to his great author; which provided it be done, he thinks it of small importance by what hand the service was administered: if the partisans of former editors shall chance to think them injured by this suppression, he must upon this occasion violate the rules of modesty, by declaring—that he himself is the most injured by it; whose emendations are equal, at least in number, to all theirs if put together; to say nothing of his recovered readings, which are more considerable still.'

a succession of new persons: that *liaison* of the scenes, which Jonson seems to have attempted, and upon which the French stage prides itself, he does not appear to have had any idea of; of the other unities he was perfectly well apprised; and has followed them, in one of his plays, with as great strictness, and greater happiness than can perhaps be met with in any other writer: the play meant is "*The Comedy of Errors*;" in which the action is one, the place one, and the time such as even Aristotle himself would allow of—the revolution of half a day.'

With regard to the *liaison* of the scenes, we can scarcely imagine the author of the Merry Wives of Windsor to have had no idea of it, or that he was unacquainted with what is gracefully regular in the drama, though, through the bad taste of his audiences, he durst not put it in practice. We shall give Mr. Capell credit for the great pains he has taken, and the judgment he has discovered in new pointing and dividing the old copies of Shakespeare, and likewise for the modesty with which he mentions those improvements, though inferior in merit, says he, to no others whatsoever.

'Thus (continues our editor) have we run through, in as brief a manner as possible, all the several heads, of which it was thought proper and even necessary that the public should be apprised; as well those that concern preceding editions, both old and new; as the other which we have just quitted,—the method observed in the edition that is now before them: which though not so entertaining, it is confessed, nor affording so much room to display the parts and talents of a writer, as some other topics that have generally supplied the place of them; such as,—criticisms or panegyrics upon the author, historical anecdotes, essays, and *florilegia*; yet there will be found some odd people, who may be apt to pronounce of them—that they are suitable to the place they stand in, and convey all the instruction that should be looked for in a preface. Here, therefore, we might take our leave of the reader, bidding him welcome to the banquet that is set before him; were it not apprehended, and reasonably, that he will expect some account why it is not served up to him at present with its accustomed and laudable garniture, of "*Notes, Glossaries*," &c.: Now, though it might be replied, as a reason for what is done,—that a very great part of the world, amongst whom is the editor himself, profess much dislike to this paginary intermixture of text and comment; in works merely of entertainment, and written in the language of the country; as also—that he, the editor, does not possess the secret of dealing out notes by measure,

sure, and distributing them amongst his volumes so nicely, that the equality of their bulk shall not be broke in upon the thickness of a sheet of paper; yet, having other matter at hand which he thinks may excuse him better, he will not have recourse to these above-mentioned: which matter is no other, than his very strong desire of approving himself to the public a man of integrity; and of making his future present more perfect, and as worthy their acceptance as his abilities will let him. For the explaining of what is said, which is a little wrapt up in mystery at present, we must inform that public—that another work is prepared, and in great forwardness, having been wrought upon many years; nearly indeed as long as the work which is now before them, for they have gone hand in hand almost from the first: this work, to which we have given for title “*The School of SHAKESPEARE,*” consists wholly of extracts, (with observations upon some of them, interspersed occasionally) from books that may properly be called—his school; as they are indeed the sources from which he drew the greater part of his knowledge in mythology and classical matters, * his fable, his history, and even the seeming peculiarity of

* Though our expressions, as we think, are sufficiently guarded in this place, yet, being fearful of misconstruction, we desire to be heard further as to this affair of his learning. It is our firm belief then,—that Shakespeare was very well grounded, at least in Latin, at school: it appears from the clearest evidence possible, that his father was a man of no little substance, and very well able to give him such education; which, perhaps, he might be inclined to carry further, by sending him to a university; but was prevented in this design (if he had it) by his son's early marriage, which, from monuments and other like evidence, it appears with no less certainty, must have happened before he was seventeen, or very soon after: the displeasure of his father, which was the consequence of this marriage, or else some excesses which he is said to have been guilty of, it is probable, drove him up to town; where he engaged early in some of the theatres, and was honoured with the patronage of the earl of Southampton: his “*Venus and Adonis*” is addressed to that earl in a very pretty and modest dedication, in which he calls it—“*the first beire of his invention;*” and ushers it to the world with this singular motto,

*Vilia miretur vulgus, mihi flavus Apollo
Pecula Castalia plena ministrat aqua;*

and

of his language : to furnish out these materials, all the plays have been perused, within a very small number, that were in print

and the whole poem, as well as his "Lucrece," which followed it soon after, together with his choice of those subjects, are plain marks of his acquaintance with some of the Latin classics, at least at that time: the dissipation of youth, and, when that was over, the busy scene in which he instantly plunged himself, may very well be supposed to have hindered his making any great progress in them; but that such a mind as his should quite lose the tincture of any knowledge it had once been imbued with, cannot be imagined; accordingly we see, that this school-learning (for it was no more) stuck with him to the last; and it was the recordations, as we may call it, of that learning which produced the Latin that is in many of his plays, and most plentifully in those that are most early: every several piece of it is aptly introduced, given to a proper character, and uttered upon some proper occasion; and so well cemented, as it were, and joined to the passage it stands in, as to deal conviction to the judicious—that the whole was wrought up together, and fetched from his own little store, upon the sudden and without study.

' The other languages which he has sometimes made use of, that is—the Italian and French, are not of such difficult conquest that we should think them beyond his reach: an acquaintance with the first of them was a sort of fashion in his time; Surrey and the sonnet-writers set it on foot, and it was continued by Sidney and Spencer: all our poetry issued from that school; and it would be wonderful indeed, if he, whom we saw a little before putting himself with so much zeal under the banner of the muses, should not have been tempted to taste at least of that fountain to which of all his other brethren there was such continual resort: let us conclude then, that he did taste of it; but, happily for himself, and more happy for the world that enjoys him now, he did not find it to his relish, and threw away the cup: metaphor apart, it is evident—that he had some little knowledge of the Italian: perhaps, just as much as enabled him to read a novel or a poem; and to put some few fragments of it, with which his memory furnished him, into the mouth of a pedant, or fine gentleman.

' How or when he acquired it we must be content to be ignorant, but of the French language he was somewhat a greater master than of the two that have gone before; yet, unless we except their novelists, he does not appear to have had much acquaintance

print in his time or some short time after; the chroniclers his cotemporaries, or that a little preceded him; many original poets

quaintance with any of their writers; what he has given us of it is merely colloquial, flows with great ease from him, and is reasonably pure: should it be said—he had travelled for it, we know not who can confute us: in his days indeed, and with people of his station, the custom of doing so was rather rarer than in ours; yet we have met with an example, and in his own band of players, in the person of the very famous Mr. Kempe; of whose travels there is mention in a silly old play, called—“The Return from Parnassus,” printed in 1606, but written much earlier in the time of queen Elisabeth: add to this—the exceeding great liveliness and justness that is seen in many descriptions of the sea and of promontories, which, if examined, shew another sort of knowledge of them than is to be gotten in books or relations; and if these be laid together, this conjecture of his travelling may not be thought void of probability.

‘One opinion, we are sure, which is advanced somewhere or other, is utterly so;—that this Latin, and this Italian, and the language that was last mentioned, are insertions and the work of some other hand: there has been started now and then in philological matters a proposition so strange as to carry its own condemnation in it, and this is of the number; it has been honoured already with more notice than it is any ways entitled to, where the poet’s Latin is spoke of a little while before; to which answer it must be left, and we shall pass on—to profess our entire belief of the genuineness of every several part of this work, and that he only was the author of it: he might write beneath himself at particular times, and certainly does in some places; but is not always without excuse; and it frequently happens that a weak scene serves to very good purpose, as will be made appear at one time or other. It may be thought that there is one argument still unanswered, which has been brought against his acquaintance with the Latin and other languages; and that is,—that, had he been so acquainted, it could not have happened but that some imitations would have crept into his writings, of which certainly there are none: but this argument has been answered in effect; when it was said—that his knowledge in these languages was but slender, and his conversation with the writers in them slender too of course: but, had it been otherwise, and he as deeply read in them as some people have thought him, his works (it is probable) had been as little deformed with imitations as we now see them: Shake-
speare

poets of that age, and many translators; with essayists, novelists, and story-mongers in great abundance: every book, in short, has been consulted that it was possible to procure, with which it could be thought he was acquainted, or that seemed likely to contribute any thing towards his illustration.

We cannot help thinking, that the preceding note partakes somewhat of the nature of the practice Mr. Capell seems to censure; tho' it is, on the whole, a very valuable critique upon Shakespeare, and entitles the editor to our thanks, particularly as we * have always heartily espoused the same opinion.

After the large quotations we have given from this Introduction, we shall not attempt to follow Mr. Capell through the remaining part of it. We agree with him in general as to his criticisms upon the authenticity and excellency of the plays. We differ from him, however, as to the character he gives of Lilly, the author of *Euphues*, which is founded on the malevolence of his contemporaries, and to abuse him became a fashionable amusement. Did Mr. Capell ever read his plays, or compare his stile with that of the most approved modern English authors?

Towards the close of the Introduction, we are entertained with an account of the origin of Shakespeare's fables. As we think that the study of the rubbish which was contemporary with the first publications of our immortal author's plays, ought to be a matter of mere curiosity to all except profest antiquaries and editors, we have nothing to object to Mr. Capell's discoveries on that head. We are, however, a little surpris'd that, having admitted Shakespeare to have understood Latin, he supposes the subject of Hamlet to have been taken either from the French author Belforest, or from a quarto pamphlet in black letter, entitled, "The Hystory of Hamblet." After what we have already * observed on that subject, why may he not as well suppose Shakespeare to have taken it from *Saxo Grammaticus*, or some other Danish history, where, without doubt, it originally grew? Why has he assigned Hollinshed, and other English chroniclers, as the sources from which he drew his Macbeth, when Buchanan, whose history was certainly not translated in Shakespeare's time, gave us the two chief characters, that of Macbeth and his wife, which our great poet has adopted, and which the reading of no English chronicle could have communicated?

Shakespeare was far above such a practice; he had the stores in himself, and wanted not the assistance of a foreign hand to dress him up in things of their lending.'

* See vol. xxiii. p. 47. et passim.

† Ibid p: 50.

Upon the whole, we must allow that Mr. Capell appears to be a faithful and an accurate editor; and that he possesses no inconsiderable degree of critical knowledge, as will, we doubt not, fully appear in the subsequent publications relative to his great poet, which he has promised to the world.

II. *Remarks on several very important Prophecies.* By Granville Sharp. 8vo. Pr. 2s. 6d. White.

THIS work is divided into five parts. The first contains remarks on the thirteenth, fourteenth, fifteenth, and sixteenth verses of the seventh chapter of Isaiah, in answer to a dissertation on the same by Dr. W——ms. As this passage has been the subject of many critical enquiries, and the dissertator had adopted an opinion not commonly received, we thought it necessary to give his arguments their full weight, by citing them at large in our Review*. On this account Mr. Sharp is pleased to observe, that we are even more concerned than the author in publishing his notions to the world. But this animadversion gives us no pain; it was our intention to exhibit a full and perfect view of the doctor's hypothesis, and leave it to the discussion of the learned reader.

The first thing which Mr. Sharp attempts, is, to ascertain the true sense of עַלְמָה; which, by the way, does not affect the great point in debate: for, admitting that the word always signifies a virgin, it might without any impropriety be applied to a young woman, who was a virgin at the time the prophecy was delivered.

In this inquiry he has occasion to consider the meaning of Prov. xxx. 19. in which text, he says, 'the writer seems to allude to the secret artifices and allurements used by a man in order to seduce a virgin; such artifices as are hinted at in Exod. xxii. 16.—If a man entice a maid, בְּתוּלָה, &c. Therefore a word signifying merely a young woman, or one that was not esteemed a virgin, would not have been so suitable to the context of either of these passages.'

This interpretation is certainly very distant from the author's meaning, and hardly makes any tolerable sense of the passage. Castalio translates it honestly and literally, *viri vestigium in puellâ*; and Grotius says, *significat incerta esse virginis aut corruptæ indicia* †. They who think there is any indelicacy in this explication, let them turn to Deut. xxii. 17. and they will see,

* Vol. xxiii. p. 349. † See Dionis's Anat. p. 225.

that the elders of Israel were used to employ their penetration in these matters. This interpretation coincides with the idea of a serpent leaving no vestige, or impression on *a rock*, which is mentioned before; and the English word *track* seems to be immediately derived from the Hebrew **דָּרַךְ** *drak*.

The chapter which contains this controverted text, our author erroneously ascribes to Solomon.

Having examined every place in the Old Testament in which **עלמה** occurs; and having assigned his reasons for thinking, that it always denotes a virgin, he proceeds to prove, that Isaiah, in the verses above mentioned, refers to Jesus Christ.

Dr. W—ms has objected, that the 16th verse—*for before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings*—cannot, in any sense, be applied to the Messiah: this writer, on the contrary, is of opinion that it *may*. He agrees with the doctor and Mr. Mann, that **קָץ** may signify *vexest*, instead of *abhorrest*; he observes, that Ahaz had vexed Israel as well as Judah by his apostacy; and he supposes, that the land of Immanuel (chap. viii.) may signify the land of both the houses of Israel; and that the two kings of the land may mean the separate *regal powers* of these two houses of Israel, which he says were both to cease before the child Immanuel should know to refuse the evil, and choose the good.

But why may not the land which Ahaz is said to have *abhorred**, signify the land of Israel? Then *both her kings* will mean her *own* king Pekah, and her *confederate* king Rezin. It is observable, that both these kings were slain in about two years after this prediction: for which reason it is most natural to imagine, that the prophet alluded to them.

Dr. W—ms has observed, that the child Immanuel could not be Christ, because he is never called the king of Judah; our author therefore endeavours to shew, that the dominion of the land of Immanuel may be attributed with more propriety to the Messiah, than to any son of Isaiah; and that our Saviour was really king of Israel; for which he cites Luke i. 32. Zech. ix. 9. &c.

Now, says he, I may ask with Origen—"Who was born in the time of Ahaz, of whose birth this is said, *Emmanuel*, that is, *God with us*?" "We read indeed, in the eighth chapter, of a son, which the prophets conceived and bare unto Isaiah. . . . but the said child was not called Immanuel, but Maher-shalal-

* This perhaps, after all, is the best reading of **קָץ מַמְנִי**. The present clause is evidently addressed to Ahaz.

hash-baz, properly signifying and prefiguring the *near approach of the spoiling of Damascus and Samaria*. Now, we do not read of any other child, born at that time, as a sign; and therefore Dr. W——ms's opinion, concerning Immanuel, is not only a mere supposition, but a very improbable one; since it is not at all likely, that two children were then born, one Maher-shalal-hash-baz, and the other Immanuel, and both of them intended as mere temporary signs of the *same thing*."

It may be observed, that the prophet had *several* sons, how many we know not, which, he tells us, *were for signs, and for wonders in Israel*. There is, however, no occasion for supposing, that two children were signs of the same thing. The one was a sign of the divine favour towards the house of Judah, and the other a sign of the spoiling of Damascus and Samaria, chap. viii 4. Grotius thinks, that the same infant was called by two different names, viz. Immanuel and Maher-shalal-hash-baz. But this supposition is not necessary: the silence of history is no proof that there was not one born at that time who was called Immanuel.

Dr. W——ms says, "I think that the prophet had no reference to the Messiah, and that the evangelist only alludes to this passage in Isaiah, because it was *remarkably suitable* to the matter which he was relating."

Mr. Sharp replies, 'If it were true that עלמה doth not signify a virgin, in what sense could the text be esteemed *remarkably suitable* to the miraculous conception of a virgin by the Holy Ghost? And in what manner could the *accommodation* of it to that *singular event* assist the sacred historian "by way of illustration?"'

He adds: 'Would it not be very unnatural to suppose, that the prophets have been entirely silent concerning this most remarkable sign of the Messiah, viz. his being *born of a virgin*; insomuch that an evangelist should be obliged to *accommodate* to this singular circumstance, a passage which originally had no reference to the Messiah? and that he should attempt to pass such a *mere accommodation* upon the world for the genuine sense of the prophet, by signifying in the strongest terms, that this text was *fulfilled* in the circumstances which he there relates?'

'Why should any one attempt now-a-days, to explain away the genuine meaning of a prophecy so literally fulfilled by the miraculous birth of Christ, when even the Jewish interpreters, near 300, i. e. according to the Chronicon of Eusebius, 279 years before that wonderful event, had construed the same prophecy in such a manner, that it could not possibly be applied to any person whatsoever, except the promised Messiah, who alone was born of a virgin.'

The

The learned Dr. Sykes, speaking of this prophecy, expresses himself in this manner: "I readily allow, that the words, in their obvious and literal sense, relate to a young woman in the days of Ahaz, as will appear by the context. And were any one to read Isaiah, without knowing or having heard of the evangelist, it is highly probable, that he would not imagine himself to be reading a prophecy of an event, which was not to happen in less than 740 years It must likewise be owned, that no Jew, either ancient or modern, in any of their books, interpret this passage as a *prediction* of the *Messiah*. Nor does any one in the series of the evangelical history *directly and in terms* cite this prophecy; which yet it seems highly probable that some or other should, when the fact was so remarkable, and so well known *."

The most eminent writers acknowledge, that this prophecy was *literally* fulfilled in the time of Isaiah. Grotius having explained it in this manner, says, *Hic quidem nobis videtur simplex primòque obvius esse sensus verborum Esaiæ*. Curcellæus makes this concession, *Hanc prophetiam sensu literali impletam olim fuisse temporibus Esaiæ in juveniculâ aliquâ sceminâ, quæ cum propheta istud diceret virgo adhuc erat; sed paulo post nupta, sive Achazo, sive alteri cuiquam viro, ex illo concepit, & peperit filium: et antequam ad annos discretionis filius iste pervenisset, Hierosolyma à metu regum illorum, qui ipsi imminebant, liberata fuit **. To justify St. Matthew's application of this prophecy to our Saviour, the former tells us, *Verbis inesse μυστηριον de Christo*; the latter, *Sensu mystico hæc rectè applicari Christo*. Others, not choosing to rest the matter upon this footing, are of opinion, that the evangelist meant no more than an *accommodation* of the prophet's words to the case in hand: and this they think is the most unexceptionable way of interpreting Matth. i. 22. and other passages of the same nature. But it must be confessed, that if it is only an *accommodation*, it is the most remarkably apposite of any in the four evangelists.

It has been supposed by several writers, that the passage in dispute contains two distinct prophecies, viz. that the 14th and 15th verses relate to Christ, and the 16th to Isaiah's son. "But is not this, says Dr. W——ms, very unnatural, and if I am not mistaken very unusual?"—In order to prove, that it is not so unusual as the doctor seems to imagine, our author has subjoined to his remarks, a dissertation on the nature and style of prophetic writings, shewing, that abrupt transitions

* See Sykes's Essay on the Christian Relig. chap. xiii.

† Curcell. Inst. Rel. Chr. l. 5. c. 3.

from one subject to another are frequently found therein; and that the holy scriptures afford many examples of prophecies, which are blended and interwoven with other subjects, that are entirely different, both as to the matter and the time of accomplishment. In this dissertation he likewise attempts to shew, that there are many instances of passages which bear a double construction, being partly applicable to some particular person expressly mentioned; though they ultimately and chiefly relate to another very different person.

That there are sudden transitions from one subject to another, in the prophetic writings, will be readily allowed. But supposing the prophet concludes the first prediction in the chapter above-mentioned, at the end of the fifteenth verse, it will run in this manner: *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel: butter and honey shall be eat, that he may know to refuse the evil and choose the good.*—If there is here a transition to another subject, the sense is broken and defective. No end or purpose is mentioned for which the virgin shall conceive and bear a son; only we are told, that he shall be called Immanuel, and that he shall eat common food, till he come to the use of his reason, or be able to distinguish good from evil.—Surely the prophet would never break off a prediction, which is introduced with the greatest solemnity in this unexpected and imperfect manner!

The subject of our author's third dissertation, is this prophecy of Isaiah (chap. vii. ver. 8.) *Within threescore and five years shall Ephraim be broken that it be not a people.* Here he shews, that the regal government of the house of Israel, as a separate state from Judah, was put an end to about twenty-one years after Isaiah's prophecy; when Salmanazer took Samaria, and carried Israel away into Assyria (2 Kings xvii. 6.) and that within the time mentioned by the prophet, Ephraim, or the children of Israel, ceased from being a people, the greatest part being persecuted and slaughtered in their captivity, and the remnant become subject to the laws and government of the tribe of Judah, and incorporated with it.

In the fourth dissertation, the subject of which is the famous prophecy of Jacob, the author endeavours to prove, that the regal government of the house of Judah ceased precisely at the time limited by Isaiah, in the prophecy above-mentioned; or in other words, that the land of Israel, including Judah (being the land which Ahaz is supposed to have vexed) was forsaken of *both her kings*, or regal governments, before the child Immanuel could know to refuse the evil and choose the good.

Herod the Great, a Jewish prince, will be found, he says, to have been the last king of *the whole land of Israel and Judah*,

which Ahaz vexed; and it is remarkable, that Christ, the true Immanuel, was a young child in the arms of his mother, at the time of this monarch's death: Matt. ii. 20. John the Baptist, he observes, was the last of the Jewish prophets, or *law-givers*; and in him, he thinks, the latter part of Jacob's prophecy received its accomplishment.

If we admit our author's explication of the 16th verse of Isaiah's prophecy, it will not be easy to discover what consolation it could possibly afford to Ahaz and the house of David. Nay, if the prophet actually assured them, that the kingdom of Israel and Judah should both be abolished, *before* the child he speaks of should arrive to years of discretion, he involved them in greater perplexity than what they were in already. For, by all that was said, they could not possibly know, but that the dissolution of the regal government should immediately take place.

The fifth and last part of this work is an answer to some of the principal arguments used by Dr. W——ms in defence of his Critical Dissertation, in which the opinions of the late Dr. Sykes* and Dr. G. Benson† concerning accommodations of scripture-prophecy are briefly considered.

III. *Continued Corruption, standing Armies, and popular Discontents considered; and the Establishment of the English Colonies in America, with various subsequent Proceedings, and the present Contest, examined, with Intent to promote their cordial and perpetual Union with their Mother-Country, for their mutual Honour, Comfort, Strength, and Safety.* 4to. Pr. 3s. 6d. Almon.

THE author of this excellent publication appears to be a learned writer, and a warm friend to liberty. He has, from the Roman and other histories, elucidated the sources and effects of public corruption, standing armies, and popular discontents, which we believe are generally the same in all countries. We have rarely seen so much patriot philosophy contained in such narrow bounds as he has allotted to his performance; and he seems to be intimately acquainted with the persons and characters of our great ministers in the late and present reign. He proves from the Roman history, that if our colonies by their original establishment have not the rights, liberties, and benefits of the English empire, sound policy requires

* Connection of Nat. and Rev. Relig. p. 217.

† Paraph. on St. Paul's Epist. vol. 1. pref.

that the same should be granted them. Our limits will not permit us to follow this author in the political analogy by which he defends this principle, and it cannot be abridged. With regard to his sentiments of the English constitution, our readers may take his creed in the following spirited quotation.

“Absolute princes may have their favourites; but in a free state, or monarchic commonwealth, a prime dominant minister can by no possibility have the least true political existence. The kings of England have ever had authority to appoint proper officers to administer the public affairs, according to the constitution of the kingdom; but the creation, or preservation, of this noxious animal falls not within the compass of their power. *Prerogative in the hand of the king, where the constitution hath placed it, and where it ought ever to remain, is a scepter of gold; but in the hand of the subject it is a rod of iron; and whenever any man by his misrepresentations, delusions, double-dealing, craft, or other means whatever, raises himself to this exalted seat of power, to the dishonour of his prince, and prejudice of his fellow-subjects, every man has a right to cast his tablet to him with this inscription, Come down, thou executioner of the common-wealth.*”

Our author gives us the following character of Mr. Onslow, the late worthy Speaker, which we transcribe the more willingly, on account of the circumstances of the juncture.

“Mr. Onslow being trained up with diligence in learning, knowledge, and business, knew the rights of the empire, and from principle was a friend to the colonies, of whom he said, that they were the younger brethren of the constitution; and when a more injurious attempt was made, by ministers, upon their rights and liberties, in the house of commons, than I believe was ever practised by the Genoese upon the Corsicans, before drawing the sword, he not only behaved nobly in that house, but when the king, lords, and commons were assembled, after mentioning this strange business to his majesty, he concluded his recommendation of the colonies to the king's clemency and goodness with these words, “so that it may be, their inclination as well as duty to be obedient to you, great Sir, and the laws;” and in justice to the memory of the late king, it ought to be observed, that when application was made to him respecting the colonies, he said that he would have right done to the colonies, but he did not understand them; and I am sorry that some of our politicians have not resembled him as much in the former as in the latter point.”

He has drawn the character of the late Mr. Legge with so much precision, that it must strike every reader who had a personal acquaintance with that cautious minister. We shall be

silent as to his opinion of the ministers who are still alive. His sentiments of the American stamp-act are as follow.

‘ Our great political adventurer, when in the wantonness of his power, and poverty of his understanding, he undertook the reformation of British America, with the British and American commerce, and multiplied his impositions, restrictions, and regulations, subjecting the whole to military execution, in former times deemed by the wise fit only for commercial destruction, together with his memorable taxation, to the enforcement of such unconstitutional, strange, and unnatural judicatories as the earth before never saw, might as well, I conceive, have formed a scheme to take the tools out of the hands of a considerable part of the manufacturers of Birmingham and Leeds, as his devices directly tended to distress the principal trading colonies, and take from them their little money, wanted to drive about the wheels of trade necessary to the manufactures and commerce of the kingdom. I do not believe that at making the peace he foul’d his fingers, though some others will never be able to make theirs clean; but he was as solicitous to enforce in effect the laws made against British commerce by our late enemies as if he had been paid for it.’

At the beginning of this publication is a figure of Liberty engraved by Bartolozzi from a very fine drawing of Cipriani; and it is in allusion to this print, which is one of the best we have seen of the kind, that he throws out the following nervous admonitions.

‘ Our unhappy dissensions, partialities, and prejudices, chiefly caused by evil-minded men, and their measures, having divided and frittered into pieces our public affections, in order to collect, unite, and properly fix them, I have placed in the front of this short imperfect essay a figure representing the noblest object, worthy of our warmest and most constant affections; and I hope that none of my countrymen, however distinguished, or where-ever dispersed, will ever incline to have this excellent lady cramped in the foot, or maimed in any of her members; but that, on the contrary, they will all take delight in preserving her noble form and constitution, invigorated by the purest blood [the law of liberty] flowing freely through all her veins, and defend her honour and her person from the corrupt embraces of political profligates.

To conclude: our author, to his other mottos, ought to have added,

Odi profanum vulgus, et arceo—

None but scholars and patriots ought to take this publication in their hands, since for such only it is calculated. The stile is every-

every-where animated; and if it is sometimes incorrect, this must be attributed to his fervour for liberty, which diverts his attention from meaner objects.

IV. *An Enquiry into the Origin of the Discoveries attributed to the Moderns. Wherein it is demonstrated, that our most celebrated Philosophers have, for the most Part, taken what they advance from the Works of the Ancients; and that many important Truths in Religion were known to the Pagan Sages. Translated from the French of the Rev. Mr. Dutens, Rector of Elsdon, in the County of Northumberland, &c. With considerable Additions communicated by the Author. 8vo. Pr. 6s. Griffin.*

TO the generality of readers it will seem a paradox to assert, that the most celebrated philosophers of modern ages have, for the most part, taken what they advance from the writings of the ancients; or in other words, that the profound researches, and the boasted discoveries of Copernicus, Bacon, Galileo, Kepler, Boyle, Newton, Malebranche, Leibnitz, Wolff, Locke, &c. are little more than the doctrines of Pythagoras, Democritus, Aristotle, Plato, Seneca, and other Greek and Roman writers, modernized and improved. But when we consider, that men of all nations and all ages have been endowed with the same faculties, the same powers of investigation and discernment; that nature is the same in every climate; and that the treasures of knowledge are equally accessible to all mankind; we shall not be surprised to find, that the ancients were acquainted with many of those principles, upon which the moderns have erected their systems. This was no more than what it was reasonable to expect from men of genius and learning, who employed their time in contemplating and investigating the nature of things. But between the ancients and the moderns there seems to be a very considerable difference. The former by the mere dint of genius and assiduous application carried their enquiries to a great extent; but for want of proper instruments, they gained only a superficial, transient, and imperfect glimpse of truth; and mixed their philosophy with a farrago of unintelligible jargon. The latter have penetrated into the deepest recesses of nature, examined every object with the minutest attention, and thrown a new and surprising lustre on the works of creation; at the same time their discoveries are confirmed by experiment and demonstration.

To restore to the first philosophers the honour they have a right to claim, to place in its native light the share they have

in whatever we pretend to know, and even in what has been called modern discoveries, is the principal design of this Enquiry.

The author begins with an examination of the sentiments of Descartes, Malebranche, Locke, &c. respecting ideas, ratiocination, and sensible qualities.

Descartes, he says, acknowledges, that he has adopted the sentiments of the ancient philosophers. The rules in which the whole of his logic consists, were indicated by Aristotle. Both of them have recommended the same method of proceeding in our investigations. This argument, *I doubt (or think) therefore I am*, of which Descartes looked upon himself as the original discoverer, is to be found in St. Augustine; *If I deceive myself, says that great man, may I not thence conclude that I am *?*

All advanced by Locke in his Essay on the Human Understanding, are the fruits of an exact attention to the principles of Aristotle; who taught that all our ideas originally spring from the senses. According to the English philosopher, sensations are the simple ideas out of which reflection forms its compounds. This is the basis of his work: whereby, it is true, he hath thrown great light upon our manner of acquiring ideas, and making associations of them: but it is also clear, from what Sextus Empiricus, Plutarch, and Diogenes Laertius have preserved to us of the doctrines of the Stoics, that they reasoned in the very same manner. "The mind of man at his birth, say they, is like white paper, adapted to receive whatever may be written on it. The first impressions that it receives, come to it from the senses †."

The innate ideas of Descartes and Leibnitz are drawn from Plato, Heraclitus, Pythagoras, and the Chaldeans; and the system of Malebranche from the same source, and St. Augustine. This father says, *Ideas are eternal, and immutable; the exemplars or archetypes of all created things; and, in short, exist in God ‡*. This is the notion of Malebranche, for which he has been treated as a visionary by those who never thought of fixing the same imputation upon the original authors whom he had copied.

The glory of having been the first who clearly distinguished the properties of the mind from those of the body; and demonstrated that sensible qualities had their existence in the mind of the percipient, and not in the objects perceived, hath been wrongfully ascrib-

* *Si fallor, sum, &c.* De lib. Arb. l. 2. c. 3. De Civ. Dei, l. 11. c. 26.

† Plut. de Placit. phil. l. 4. c. 11.

‡ S. Aug. l. 83. Quest. 46.

ed to Descartes. He was preceded in these respects by Leucippus, Democritus, Plato, Strato, Aristippus, Plutarch, Sextus Empiricus, &c. Plato observes, that the same wind appears cold to one, and hot to another, to one soft, and to another rough; but “that we ought not thence to conclude, that the wind is in itself hot and cold at the same time; but to say with Protagoras, that he who is hot, feels it hot, &c. *.”

Leibnitz hath not only revived the monades of Pythagoras, but even employed the very same arguments which the Pythagoreans made use of to demonstrate the necessity of admitting the existence of simple and uncompounded things, anterior to those that were compounded, and as being the foundation of the existence of body itself.

The foundation of M. de Buffon's theory respecting universal matter, generation, and nutrition, hath so much resemblance to what was taught by Anaxagoras, Empedocles, and some other ancients, that it is difficult, after comparing the opinions of these illustrious philosophers with that of our celebrated moderns, not to think that his ideas drew their origin from that first school; the rather, because it appears, that he had very attentively read them, and knew how to value their merit.

According to the system of Pythagoras, Plato, and Epicurus, the production of every thing in nature was ascribed to the concurrent force of simple and active principles long before Mr. Needham thought of it.

The corpuscular philosophy of Gassendi and the Newtonians is no other than that of Moschus, Leucippus, Democritus, and Epicurus. The Newtonians say, “that the smallest parcel of matter is able to cover the largest extent of space, by the number of parts into which it may be divided; and that without so much as leaving any one pore of the smallest dimension uncovered.” Now Anaxagoras had said †, that each body of whatever size, was infinitely divisible; insomuch that a particle so small as half the foot of the minutest insect, might furnish out of itself parts sufficient for entirely covering an hundred million of worlds ‡, without ever becoming exhaustible as to the number of its parts. And Democritus, in two words, hath expressed the same proposition, in saying, “that it was possible to make a world out of an atom §.”

* Plato in Theæteto.

† Arist. Phys. auscult. l. 3. c. 4.

‡ Fénelon, Vie des Philosophes.

§ Stobæus, Eclog. Phys. l. 1.

The acceleration of motion was known to Aristotle, and the best manner of accounting for it is that which he makes use of, Lucretius observed, long before Galileo, that bodies the most unequal in weight, such as gold and down, must descend with equal velocity in a vacuum *.

Universal gravity, attractive, centripetal, and centrifugal force were clearly indicated by Anaxagoras, Plato, Aristotle, Plutarch, and Lucretius. Plutarch, who knew almost all the shining truths of astronomy, took notice of the reciprocal energy, which causes the planets to gravitate towards one another; and in explaining what it was that made bodies tend towards the earth, he attributes it to "a reciprocal attraction, whereby all terrestrial bodies have this tendency, and which collects into one the parts constituting the sun and moon, and retains them in their spheres †." He afterwards applies these particular phenomena to others more general; and, "from what happens in our globe, deduces, according to the same principle, whatever must thence happen respectively in each celestial body; and then considers them in their relative connections one towards another." He illustrates this general relationship and connection, "by instancing what happens to our moon in its revolution round the earth, comparing it to a stone in a sling, which is impressed by two powers at once;" that of projection, which would carry it away, were it not retained by the embrace of the sling; which, like the central force, keeps it from wandering, whilst the combination of the two moves it in a circle.

Democritus and Phavorinus, without the aid of telescopes, entertained very just ideas of the milky way, and predicted the discovery of the satellites. The former observes, that the milky way was "the united brightness of an immense number of stars ‡;" the latter says, "he was astonished how it came to be admitted as certain, that there were no other wandering stars, or planets, but those observed by the Chaldeans. As for his part, he thought, that their number was more considerable than was vulgarly imagined, though they had hitherto escaped our notice §."

* *Omnia quapropter debent per inane quietum*

Æquè ponderibus non æquis concita ferri. L. 2. v. 238.

† Plut. de Facie in Orbe Lunæ.

‡ De Placit. l. 3. c. 1.

§ *Ut et alii quidam planetæ essent . . . neque eos tamen homines gernere possint.* A Gellius, l. 14. c. 1.

Descartes's doctrine of the vortices, notwithstanding all its apparent novelty, was taught by Leucippus and Democritus *. The plurality of worlds was maintained by Heraclides, Democritus, Aristotle, Plotinus, &c. "Heraclides, says Plutarch, and all the Pythagoreans, taught that every star was a world †."

The theory of light and colours, for which Sir Isaac Newton has been universally celebrated, was indicated by Pythagoras and Plato. The former of these, and his disciples, entertained sufficiently just conceptions of the formation of colours. They taught, that "they resulted solely from the different modification of reflected light ‡." Plato has entered into a detail of the composition of colours, and enquired into the visible effects that must arise from a mixture of the different rays of which light itself is composed §."

Two thousand years before Copernicus, Pythagoras proposed the system, which is now distinguished by the name of that celebrated astronomer. Plato likewise, Aristarchus of Samos, and many others among the ancients, have in a thousand places expressed the same hypothesis; and Diogenes Laertius, Plutarch, and Stobæus, have with great precision transmitted to us their ideas.

That the earth is round, and inhabited on all sides, and of course, that there are Antipodes, is one of the most ancient doctrines inculcated by philosophy. Pythagoras ||, Plato, and others, maintained this opinion: and Lucretius and Pliny, who oppose this notion, as well as St. Augustine, all serve as witnesses that it must have prevailed in their time.

The revolution of the planets about their own axes was known also in the schools of Pythagoras and Plato. The opinion of the latter is thus explained by Atticus the Platonic: "To that general motion, which makes the planets describe a circular course, he added another, resulting from their spherical shape, which made each of them move about its own center, whilst they performed the general revolution of their course ¶." Cicero ascribes the same notion to Nicetas of Syracuse, and quotes Theophrastus to warrant what he advances **.

* Diog. Laert. l. 9. §. 31.

† *Εκαστον των ασερων κοσμον υπαρχειν.* De Placit. l. 2. c. 13.

‡ Ibid. l. 4. c. 13.

§ In Timæo.

|| *Πυθαγορας φησι ειναι αντιποδας,* &c. Diog. Laert. l. 8. c. 26.

¶ Euseb. Præpar. Evangl. 15. c. 8. ex Attico Platónico.

** Acad. Quæst. l. 4.

There was scarcely any thing left to the moderns to say a-new respecting the return of comets, their nature, and their orbits. The Chaldeans, Egyptians, Pythagoras, Democritus, Hippocrates of Chios, Artemidorus, and Seneca, had already settled the theory of them: tho' the moderns, it is true, demonstrated more clearly some parts of it afterwards. Stobæus thus explains the sentiments of the Pythagoreans: "They imagined, says he, the comets to be wandering planets, which appear only at certain times during their course*." But Seneca, more than any other, in his seventh book of Natural Questions, has discussed this subject like a true philosopher.

The moon is an object which gave the ancients an opportunity of displaying their penetration. They early discovered, that "it had no light of its own, but shone with that which it reflected from the sun." This, after Thales, was the sentiment of Anaxagoras, and that of Empedocles †, who thence accounted, not only for the mildness of its splendor, but the imperceptibility of its heat, which our experiments but confirm. Proclus, in his commentary upon Timæus, presents us with three verses of Orpheus, wherein he positively asserts, that the moon was another earth, having in it mountains, vallies, &c." ‡ It was the opinion of Democritus, that the spots which we observe upon its disk, were no other than "shades, formed by the excessive height of the lunar mountains §," which intercept the light from the lower parts of that planet, where the vallies form themselves into what appear to us as shades and spots. Plutarch says, that those deep and extensive shades which appear upon that planet, must be occasioned by "the vast seas" it contains, which are incapable of reflecting so vivid a light as the more solid and opaque parts, or by "caverns extremely wide and deep, wherein the rays of the sun are absorbed;" whence those shades, and that obscurity, which we call the spots of the moon ||.

The moderns understand by ether, a very rare fluid, or species of matter beyond the atmosphere, and penetrating it, infinitely more subtile than the air we respire, of an immense

* Eclog. Phys. l. i.

† Plutarch de Facie in orbe Lunæ.

‡ Μισατο δ' αλλην γαιαν, &c.

Struxit autem aliam terram immensam, quam selenem

Immortales vocant: homines autem, lunam,

Quæ multos montes habet, multas urbes, multas domos.

§ Stobæus Eclog. Phys. l. i.

[|| Plut. de Facie, &c.

extent, filling all the spaces where the celestial bodies roll, yet making no sensible resistance to their motions. These notions derive their origin from the doctrines of antiquity. Plato, in his *Timæus*, speaking of air, distinguishes it into two kinds, the one gross and filled with vapours, which is what we breathe; the other more refined, called ether, in which the celestial bodies are immersed, and where they roll*. Aristotle knew the weight of the air†; Seneca its weight, spring, and elasticity; for he describes “the constant effort it makes to expand itself, when it is compressed‡.”

Leucippus, Chrysippus, Democritus, Aristotle, Aristophanes, Seneca, &c. accounted for thunder and earthquakes. The first of these philosophers tells us, that “thunder proceeds from a fiery exhalation, which inclosed in a cloud, bursts it asunder, and forces its way through.” The last, speaking of earthquakes, supposes, that “the earth hides in its bosom many subterraneous fires, which uniting their flames, necessarily put into fervid motion the congregated vapours of its cells, which finding no immediate out-let, exert their utmost powers, till at last they force a way through whatever opposes them.” He says also, that if the vapours be too weak to burst the barriers which retain them, all their efforts end in weak shocks and hollow murmurs, without any fatal consequence§.

Pytheas, and Seleucus of Erythrea preceded Descartes, in explaining the cause of the ebbing and flowing of the sea; and Pliny, before Sir Isaac Newton, has made mention, in that case, of the combined forces of sun and moon||.

The virtues of the loadstone were known to Plato, who called the magnet the stone of Hercules, because it subdued iron, which conquers every thing. Lucretius and Plutarch endeavoured to account for its wonderful properties¶.

[*To be concluded in our next.*]

* Plato in *Timæo*, et *Phædone*.

† Arist. de *Cælo*, l. 4. c. 1.

‡ *Modo spissat se, modo expandit*, &c. *Quæst. Nat.* l. 5. c. 5.

§ Seneca, l. 6. c. 11. and 12.—The Newtonians attribute subterraneous fires, earthquakes, thunder, and lightning, to the fermentation of vapours impregnated with sulphur and nitre. The notions of the ancients are seldom truly philosophical.

|| *Hist. Nat.* l. 2. c. 97.

¶ Plato in *Timæo*, Lucret. l. 6. v. 1000.

V. *Another Traveller, or cursory Remarks and critical Observations made upon a Journey through Part of the Netherlands, in the latter End of the Year 1766. By Coriat Junior. In 2 Vols. Pr. 6 s. Johnson and Payne.*

THE character of Coriat Junior, tho' of the same cast with that of Tristram Shandy, is not an absolute imitation of it; for it contains much originality. Coriat is very intelligible, and knows how to apply his lathen sword better than Tristram did, when he is inclined to make a sudden transition. His journey from London to Dover, and his voyage from Dover to Ostend; his adventures in the last mentioned places; his conferences, observations, rambles, &c. &c. blend many useful truths and arch observations with much *laughability*—(if our reader will pardon the word). His reflections upon nuns and nunneries are affecting, and we follow him with pleasure and improvement by water from Ostend to Bruges. We shall present the reader with his fourteenth chapter, to specify one of his manners.

‘ My intention is not to make a great book, but to write a little one.—I could easily collect a huge volume of excellent materials (with far less trouble than I take in spinning out my own cobwebs) since many of the ablest pens have been employed upon the history of the Netherlands; and endeavour to palm them upon the public for my own—but wherefore should I plunder the dead, to punish the living ?

‘ Or with more candour than wit, more labour than fancy, and less judgment than reading, I might entertain my customers for a month together, with long-winded quotations from Guicciardini, Bentivoglio, Strada, Grotius, Sanderus, and many more—steal sentences from some, and plans and prospects from others—but since those men have merited so well of the republic of letters, why should I attempt to enervate them, and hash their venerable remains according to my conceit?—let each stand single and independent upon his own bottom—may he still be read, still inform, and still have our tribute of praise—and so may every author who deserves it.

‘ The ingenious compiler of the Grand Tour, in common with several of his brethren, informs us that Bruges comes from Bridges (and of course Bridges from Bruges) of which they say there are above two hundred in this city.—It may be so, for, upon my honour, I never counted them, no more than I did the streets, which, it seems, amount to two hundred and sixty.

‘ They tell you moreover that there are about seventy parochial and conventual churches—I can easily believe it from the astonishing number of ecclesiastics, secular and regular, which

are

are seen in the streets, and who abound full as much here as in any city in the Netherlands.—I tell you very fairly that my time was so short that I saw but little of that once flourishing city, arriving there only in the evening, and leaving it by nine o'clock the next morning; so that it was with the utmost difficulty in so large a place, that I made shift to run up one street and down another—to pop my head first into one church, then into another—if any of the courteous inhabitants did me the honour of a salute *en passant*, as is very customary; to present them with my best bows in return—to step into one shop, and ask for snuff; and into another, to buy a memorandum-book, with the better grace to inform myself of the name of such a place, or such an edifice—to thank them for their information, and to forget both by the time I had turned the corner of the next street; with many more impertinencies of the same kind, in the true spirit of modern travelling.—Yet what little I saw, I liked; and what I liked, I needs must commend.

‘ But before I enter upon any further particulars respecting the city, let me, like a faithful guide, disembark my readers, and convey them in the most agreeable manner from the barge without the Ostende port, to Myn Heer Vanderbergh’s at the Corn-Bloom (Fleur de Bled) the house of our destination.

‘ At our near approach to the landing-place, I was struck with the appearance of about half a dozen fine equipages, that were waiting, as I concluded, for some of the passengers, gentlemen and ladies to whom they belonged, and whose quality I began to take into further consideration.

‘ As I am confident that at least one half of my readers would have been of the same opinion, so I shall not be ashamed to acknowledge that I was under a very great mistake; and that those same equipages, fine as they were, with all their carving and gilding, their plate glasses before and behind and on either side, their velvet linings, fringes and tassels, turned out to be only a stand of hackney coaches, one of which was immediately secured for our company.

‘ Before you can be admitted within the gates of any city in the Austrian Netherlands, it is necessary to answer a few lawful questions; such as, Who you are? whence you came? your business? and, in particular, if you have any uncustomed goods?—Nor are those questions put to strangers only, but even the natives of the country, as often as they travel, must give account of themselves.—However disagreeable such interruptions may be to people who have been used to do as they list, and to come and go as they please; yet as we don’t find that this authority is ever abused, no inconveniency can possibly arise to quiet subjects and harmless travellers—on the contrary,

contrary, the security of both depends upon the rigour of the state; and to the vigilance and uprightness of the magistracy, and the exemplary lives of the clergy, it is owing that their populace are far more civilized than ours; that prophane swearing, drunkenness, and other licentious abominations are discountenanced, and knavery crushed in the bud; and that numberless crimes which are the growth of free cities are very rare among the Flemings.

As Bruges afforded no novelty to any of our party, who had been often there before, save to my fellow-traveller and myself, we chose rather to walk to the inn, than to be shut up in one of their fine hacks.—It is impossible for a stranger not to be struck with the approaches to the city, the solemnity of the ports, the neatness of the streets, the capaciousness of the markets, the venerable aspects of the churches, monasteries, and public edifices, the stateliness of some houses, and the elegance of others; add to these, the universal tranquility among the inhabitants that succeeded their jubilee, which ended but three days before, and you have a faint idea of what Bruges is.

—What it was, you may partly gather from the general face of antiquity which appears throughout its buildings; the thinness of its inhabitants, compared with its circumference: from its immense weighing engines, now fallen to decay; from many of its canals overgrown with grass, leading to spacious warehouses which were once the chief repositories in Europe! and from other circumstances which sufficiently shew the nothingness of human grandeur, and the vicissitude of human things!

Yet such is the will of heaven, that every sublunary state should suffer change; and that as wise and virtuous men for the most part have been the founders and improvers of cities; so weak and wicked princes, or their ministers, have been deemed fit instruments for their ruin and overthrow.

But if commerce is fallen among them, religion still lifts her head; and if the number who wait upon the altar can be admitted in testimony of the piety of its inhabitants, this surely may be accounted an holy city—priests and prophets in abundance—but not one Jeremiah to be found to lament over her!—the truth is, that they of all people have the least cause for lamentation.

But 'tis time to take a little notice of the situation of our inn, lest we should stroll too far and forget the way back.—Upon my word, a very good house!—methinks I could wish it stood a little more airy—I have no other objection—O, here comes our landlord—

Your servant, gentlemen!—welcome to Bruges!—Your company's up stairs!—shew the room, Peter!—The ladies are just

just going to drink tea!—Supper will be ready at eight precisely!—a great many strangers in town!—answer the bell there—your servant, gentlemen!—

‘All in a breath—thank you, Mr. Vandenberg!—a mighty civil host, and as fluent as a London vintner.

‘Why then, my worthy companion, I propose that we join with our party in a general welcome to this capital, that we take a refreshing dish of tea standing, that we may ramble as long as it may be convenient, and afterwards betake ourselves to the bookseller’s shop over the way, and there wait the call to supper.

‘The shops of booksellers should always be visited by the curious traveller; since they may be considered as the abstracts of the genius and learning of the country.—A well-read, and at the same time a well bred man, might in half an hour learn to dress his conversation by them; choosing such subjects as were most for his own information, and best suited to the humour of the people, and avoiding such as he apprehended might give offence.—I am so clear in this conceit, tho’ some may be disposed to laugh at it (and they have free leave so to do) that I don’t know whether in some situations I would not pay the bookseller a visit, even before I had sent for the dresser.

‘To strengthen this opinion, and to guard against the sneers of some of my merry disposed readers, give me leave to observe, that if I had been hoodwinked, and privately conveyed from London, not knowing whither I was going, and had been set down in Myn Heer Van Praet’s shop at Bruges, as soon as mine eyes had been uncovered and that I could look about me, I should not have hesitated a moment to pronounce that the religion of the country was popish, and the bulk of the inhabitants bigots.—Upon a slight survey I should have discovered that the country was Flanders, and a little more reflection would have opened to me that the secular clergy were profound canonists, and not a little enveloped in the rubbish of the schools; but that the regulars delighted mostly in monastical history and the lives of saints and founders; that the learned laity were able civilians but vague philosophers, the principles of Descartes being still the reigning ones, maugre all experiment;—that from the number of obsolete books of medicine, I should judge their physicians depended more upon reading than practice:—that the politer sort amused themselves with the antiquities of their own country, and the genealogies of their own houses (a voluminous body!) and that their *belles lettres* were the last new books imported from France.

‘Have

‘ Have I made it out ?—if not, I must postpone it till another opportunity—for see, the waiter is come to tell us that supper is ready.

‘ A mighty genteel company indeed !—among whom it was my particular good fortune to be seated next to a very agreeable English lady—we did not know one another at first—I don’t know how we should, for we had never seen each other before—however, I was not unknown to her husband, who was at table, and very near me, though I did not see him—so after supper we became a little better acquainted.

‘ I find that good eating is no new thing upon the continent, though some have misrepresented that matter—for my old namesake extolled it highly in several places above a century and a half ago—like a true son of Britain and good cheer, he exulted in the number of dishes, and admired that any one might stuff away for two hours together at so moderate a charge as fifteen, or twenty-pence a head.

‘ Inded ours was, to use one of Tom’s favourite adjectives, a most delectable repast ! consisting of at least fifty covers, including the desert—thanks to the considerate Mr. Vandemburgh, who studies as much as any man to hit all palates, without laying too heavy a tax upon their pockets.

‘ Upon hearing Mr. D——’s name mentioned, I began to look about—and who should it be but Mr. D—— himself ?—Sir, I am very glad to see you—your lady, I presume !—Madam, your most obedient——

‘ This gentleman’s story is somewhat remarkable—but I have no time to tell stories—let it suffice, that he had merit enough to deserve distinction long before he found any ; but, unhappily, it was of that bashful kind which is ever the secret enemy of those who possess it, and sometimes ends in their ruin.—A fine bold-faced fellow with the twentieth part-the-tythe of his pretensions, would have made a fortune, while the other was making out the means to live.

‘ But modest merit will sooner, or later emerge from its obscurity ;—or, if it fails, like virtue, it proves its own reward.

‘ Happily at last he found a patron who thought his modesty no blemish—nay, he even cherished him the more upon that account, and gave him the full fruition of his reasonable wishes.—I say he found a patron, or a patron found him—and such a one, as virtuous times will wonder at, though corrupt seasons may traduce—one, whose genuine worth and true nobility will be the admiration of after ages, when slander is struck dumb and envy is no more.

‘ The

‘The Flemings, as you know, sir, don’t understand toasting, otherwise I would propose your *Mecenas*—but if you please your lady and you and I will drink his health.’

We are next to attend our author in his passage by water from Bruges to Ghent, which a *real* traveller cannot read without *real* edification. Indeed, the *utile dulci* is very well supported to the end of the first part.

In the beginning of the second part, Mr. Coriat sets out for Brussels, and proves an entertaining companion during the whole journey. The interview between an English projector and a foreign minister of state is not at all overcharged, to those who know the trim of a right coffee-house politician, especially if he hungers and thirsts for the sake of his country.

We could have wished Mr. Coriat, while at Brussels, had collected some anecdotes concerning the famous Mons. Maubert, instead of giving us the conversation between himself and the present Brussels Gazetteer, who we think is an insipid sort of personage, notwithstanding all our author’s vivacity.—Mr. Maubert was a genius of a certain cast; and we do not believe it possible for Satire itself to caricature his person and writings.

Mr. Coriat’s caution to young collectors of the *vertù*; with the transaction between Van Vernis, a picture-dealer, and an English lord, though it may seem a little *outré* to some, is, we are afraid, very seasonable at this juncture, and can give offence only because it contains too much truth.

Our author’s representation of quacks cannot appear more ridiculous than it is just, in the eyes of every sensible man who reads our newspapers, or walks the streets of London.

Quackery is so much the mode in this enquiring, this improving age—so respectable in its quality and so profitable in its consequences—that, to tell you a secret, I was not myself without some hopes, upon my return, of adding one to the number of *sine gradibus* doctors.

‘A single *nostrum* is enough to make a gentleman and a fortune—to acquire rank and equipage; and often better than a plurality—for provided the party, for reasons best known to himself, professes only one branch; there is abundant room to think that he will shine more conspicuously, than if he should undertake the whole catalogue of causes and cures; of diseases, with their remedies—as a carpenter will be always the better workman, if he leaves the practice of physic entirely out of the question.’

‘Pray who is that gentleman you parted from just now?—there is a wonderful deal of gaiety in his manner; of vivacity in his look;—of consummate affability—he really has a vast deal to say; and laughs immoderately!’

"It well becomes him to keep it up, and to make his patients laugh as fast as he can.—That is the facetious HIR-DOCTOR."

"I admire that equipage beyond most that rattle over the new pavement!—Do you know who's it is?"

"I don't recollect the learned gentleman's name—but he is a famous GOUT-DOCTOR."

"Henceforward I shall pay more regard to common sayings—for I have often heard that an infallible remedy for the gout, would bring a man to a fine coach."

"That gentleman's sword-knot is one of the genteelst things I ever saw; and I assure you there is infinite fancy in the manner of tying it on."

"Don't you know him?—'tis the celebrated TOOTH-DOCTOR—one of the prettiest gentlemen that lives—he takes out your old teeth without any pain, and furnishes you with new ones which you may take out and put in at pleasure—which answer the vulgar ends of mastication, full as well as the natural; with the additional beauty of whiteness, and grace of evenness."

"I confess that wigs are to me among the indifferent things of life; inasmuch that I seldom regard how a man's head is dressed, so that it turns out to be but tolerably well furnished within—yet one must be totally blind, not to be struck with that gentleman's buckle."

"That is a very singular character indeed—the noted CORN DOCTOR—who has disappointed more surgeons than any man of his profession—who defies them all—calls them a parcel of jacks in return for their compliment of quacks to his brethren—and declares that he has set many people upon their legs, who would have had no legs at all, if it had not been for him."

"All doctors as I live!—a certain proof of the great learning, and uncommon industry of the age—but most of the latter."

We next follow our traveller from Brussels to Louvain; and, far from being tired, we grow fonder of his company. After breakfasting with the capuchins of Mechlin, our author proceeds to Antwerp.

We shall here take our leave of this entertaining traveller. But though he promises to *continue* his work, we are far from engaging to *continue* our approbation of it, unless we find it possesses the same merit with the volumes before us. Before we conclude this article, it is only doing justice to Mr. Coriat Junior, when we declare, that we do not find thro' his whole performance any of those reprehensible passages which so justly gave offence to virtue and modesty, in the works of Tristram Shandy.

VI. *The New Clarissa: A true History.* By *Madame de Beaumont.*
2 Vols. 12mo. Pr. 6s. Nourse.

GREAT allowances must be made to the authoress of this work, on account of her birth and religion; the first seeming to be French, and the latter Roman Catholic. We are afraid that prepossessions and predilections operate even among the various sects of Protestants; and we think it is easy to judge from the cast of a novel where any religious incident is introduced, whether the writer is a Church-of England man, or a Dissenter. All considerations of this kind, therefore, should be laid aside by the reader; though we wish the authoress of the publication before us had left us more room to applaud her moderation.

Having said thus much, the reader can scarcely doubt that all the virtuous agents in this romance are strict Roman Catholics; and such is the power of that religion, that an adulterous whore, one Mrs. Cosby, becomes a signal penitent, and dies in the odour of sanctity; while her son, an abandoned impostor, becomes a convert to holiness, and retires to a cloister. The plan of the *New Clarissa's* story, which is carried on in the epistolary manner, is as follows:—Her father, who was born a Papist, but abjured that religion, is a monster in every degree of vice, both natural and habitual, and ruins his affairs. Her aunt, Mrs. Harvey, and her mother, Mrs. Darby, both of them strict Papists, as is our heroine, are the most amiable women in the world. Mrs. Harvey knew the worthlessness of her brother-in-law, and had often relieved his necessities; but she dies, and leaves her niece an immense fortune of several thousand pounds a year; while a Popish dean and a farmer are to be her executors. The dean, however, is soon after poisoned by her father's means; but Clarissa, having no suspicion of his guilt, takes her father home to live with her, and settles upon him an annuity of fifteen hundred pounds.

A marquis of Montalvo, an Italian nobleman, whose family is well known to Clarissa's friends, is introduced by her father as a suitor for her hand in marriage. Young Montalvo, tho' he has somewhat unaccountably awkward about him, is adorned with every perfection of mind and person, which can touch a lady's heart; and that of Clarissa is so far from being insensible of his merit, that she consents to marry him. The marriage-act renders the celebration of nuptials by a Roman catholic priest, a matter equally difficult as dangerous. The servants, however, are dispatched out of the way on various pretences; and Clarissa's mother dresses her with her own hands in jewels to the amount of eight thousand pounds. Her maid Fanny, who was in the secret, is sick in bed, but had exacted a promise

from her mistress, who had a great friendship for her, to let her see her in her wedding-clothes. Just before the ceremony is to be performed, Clarissa makes a pretext to go out of the room, and slips up stairs to Fanny's chamber, whom she finds in great consternation on perusing a letter that was in her hand. This letter comes from Mrs. Cosby, and informs Clarissa that the person she was on the brink of marrying, was her own son, and more than probably her (Clarissa's) brother; and lays open a most black scene of villany that was practised against the young lady. The reader may easily conceive the distress and confusion of the family on this discovery, which is announced by Clarissa upon her return to the company. Her father, however, was not to be driven from his purpose. He beats his wife and daughter, and would have killed them both, had not Montalvo interposed, and procured Clarissa a delay of four-and-twenty-hours. Mrs. Darby is shut up in a dungeon, and gagged, to prevent her outcries, whilst Clarissa is carried to another prison, where she receives a visit from Montalvo, who appears to be deeply affected with her sufferings. Though the chimney of her prison was very narrow, and her difficulty of escaping was such as would have puzzled the genius and defeated the activity of a Jack Shepherd, yet up our heroine creeps, straddles across the neighbouring roofs, surmounts every difficulty, and fairly lands on terra firma; undaunted by danger, she plashes through thick and thin, and scrambles away till day-break, when she is discovered by a French journeyman barber, who carries her home, and secures her a retreat in his own bed-chamber. These scenes pass in or near Windsor.

O greatness, hide thy diminished head! Ye diamonds and gold, withdraw your lustre! Ye noble blood, mingle with your kindred puddles! while we declare that the virtuous, the amiable, the pious, the magnanimous, the unparalleled Clarissa for delicacy, sentiment, and beauty, falls in love with, and is married!—how shall we utter it—to the same French journeyman barber.—But, though he worked in England (for his diversion) at five shillings a-week, he turns out, for all that, to be a French baron; and Clarissa falling upon a way to dispose of her jewels, becomes mistress of between two and three thousand pounds, partly in bank-notes, and partly in gold; the former she conceals in her own and her husband's cloaths, and the latter between the leather and lining of a post chaise.

Mean while, Mr. Darby, almost distracted at his daughter's escape, accuses her and her mother of a design to poison him; takes possession of her estate, as being next protestant heir; fills the news-papers with a description of his daughter's person and

and dress; and offers a great reward for apprehending her. This obliges them to set out for France by bye-roads, where they fall in with some French officers prisoners, who are making their escape. They undergo most incredible difficulties; but are re-taken in the following manner, which we shall give as a specimen of our author's talents in romance-writing, and of her acquaintance with the manners of England.

“We settled ourselves there as well as we could; but had hardly been there above a quarter of an hour, before a coursing dog, which belonged to some sportsmen, kept barking round us. He at length discovered us, and then retired with precipitation. The huntsmen being come up close to us, our captain rose up, and desired them, in his bad English, not to injure persons who had never done them harm. As they were only two, and we were five in number, they feigned pity, and repeated several times, “Poor men!” They then left us, but not long; and, while we were deliberating what to do, returned with a dozen country fellows, armed with scythes and pitchforks, who threatened to kill the first that offered to stir. The baron's first motion was to throw himself on his pistols: his second to put them in his pockets, for fear of bringing some accident on me. The countrymen seized us, and conducted us to the town, where we were carried before a justice of peace. He interrogated us very politely in his bed-chamber, for he was not yet stirring, which gave me an opportunity of concealing myself from his notice. Do not ask me all that passed in such a long conversation; I was so abashed, so frightened, and so humbled, to find myself in such circumstances, that I was incapable of paying the least attention to any thing. We were all sent to the town dungeon: and, that this word may not fright you, my dear, what is called by this name in England, has no connection with what that word signifies in France. Imagine a little room about ten foot square, or rather a box, for it was wainscoted all round, and entirely unfurnished. We begged for a little clean straw; and, as we offered to pay for it, the goaler brought it immediately, and obligingly offered us whatever we should have occasion for. I stretched myself on the straw more dead than alive; and my husband, mixing his tears with mine, plainly shewed me how ill an end he expected our adventure would have. Certain of my innocence, he was not less so of my unshaken resolution to perish rather than accuse my father. It was to be feared we should be conducted to London; and how could we escape the sight of such an infinite number of inquisitive persons! If our names were asked, on board what vessel we were taken, what answer must we make?

I was within a few moments of being known; and what would have been thought of my marriage, flight, and being found in company with deserters? indeed, I wonder I did not lose my senses on this occasion. My companions in misfortune endeavoured to console me, and the captain, hurried away through custom, swore heartily, he would perish, or find the means to restore my liberty. Can you perform miracles, replied I, and is it possible without, to escape from this place, which has but one window, and that secured with iron bars; and, besides, not wider than half a foot? But, says he, I do not pretend you shall make your escape through this window. Indeed, I must brave greater dangers to escape from this place of confinement; however, only give me till after dinner, and look upon me as the greatest rogue in the world, if we do not make our escapes before they receive any orders from the Admiralty about us. The confidence with which Dulac and the lieutenant received these promises, was not capable of inspiring me with any; and if I appeared more tranquil, it was because I considered myself as in the hands of Him who always disposes of the fate of his creatures with wisdom and goodness. My husband, to whom I communicated this reflection, eagerly embraced it; and, in proportion as it took possession of our minds, our resignation increased, and disposed us to wait, without murmuring, what God should ordain concerning our fate.

In about two hours, our goaler returned to enquire, whether we chose to dine? We want air more than victuals, says the captain: if you will be so kind as to suffer us to dine in the yard, we will pay you for our dinner, and shall be obliged to you for your company. What are you willing to give? replies the goaler. A shilling a head, exclusive of our drink, answers he. You seem very honest people, returns the goaler, and I am a good-natured man; make yourselves easy about half an hour, and you shall hear from me again. He did not exactly keep his word in point of time, but, in about an hour, let us into the prison yard; which was large, and paved with great stones; where we found a table set out with seven plates: for the goaler had a very ugly daughter. An indifferent dinner was served up, which our companions eat with as good an appetite, and as much cheerfulness, as if they had been at home. They had said, I did not understand a word of English; and thus, I was dispensed with from joining in the conversation which past. I eat, notwithstanding, out of complaisance to my husband; and, if I had not been overwhelmed with affliction, I should not have been able to have kept a serious countenance, to hear the encomiums they bestowed on the goaler's daughter. Dulac had the impudence to tell her she was very pretty;

pretty; and I was afraid she would have scratched his eyes out, the irony was so strong: but what was my surprise, to see the poor creature swallow greedily all his flattery! What poor wretches we are! How open to the most absurd adulation! In such cases we are so credulous, that there is no merit in deceiving us. Excuse this reflection, it occurred of course.

While Dulac cajoled the girl, and the lieutenant made the father drunk, the captain examined every part nicely; which circumstance did not escape me. The walls of the yard were not very high, and if the goaler would have suffered us to pass the night in the yard, I should not have despaired of being able to get over them; but this was a favour not to be expected. Towards the end of our meal, the goaler told us we were at liberty to dispose of our horse. We must drink him, replies the captain; our host will soon find an opportunity to get rid of him; for, blind as he is, he is worth his weight in gold. Stay a little, says Dulac, I had rather drink nothing but water, and buy a good horseman's coat. I am ashamed to appear in such a ragged condition, before such a charming young lady. Miss smiled, and undertook to procure him one. We were forced to re-enter our box: and the captain ordered a sucking pig for supper, and a pudding to please miss.

We shall not keep our reader long in this disagreeable prison, but suffer him, with our heroine, her husband, and company, to escape from it, though in a very awkward, improbable manner. They pursue their journey to France, and arrive at the house of madame D' Astie, the baron's mother, which, with her manner of living, appears to be very plain. Charity, however, makes amends for every thing; for she is an excellent housewife, and a mother to the poor. As to the remaining part of this novel, it cannot be epitomised. It is sufficient to say, that by the friendship of Mr. Balfour, who takes a journey to England for that purpose, our heroine recovers her fortune, or great part of it; her mother escapes to France; and Clarissa and her husband, the journeyman French barber, alias the baron D' Astie, are in a fair way of being happy, when the novel ends. One circumstance we had really forgot, but it ought to be remembered, to the honour of female delicacy, that though our heroine and her husband were married in England, a heretic country, yet they reserved the consummation till they should arrive in France; so that the bridegroom lay every night at the side of his deliverer, as if he had been a mere opera singer.

VII. *The Captain in Love, a Tragi-comical Novel. In 2 Vols.*
Pr. 6 s. Lowndes.

WE are tired out with giving general descriptions and characters of modern novel-writing; we shall therefore enter into the subject at once.

When we first saw this title, we were in hopes of reviewing a Captain Bobadil, or a Sir John Falstaff in love; but the hero of this piece is as arrant a milkop as ever perfumed a millener's shop. His name is Edmund Hervey. When he is a raw boy, the beautiful, spritely, young wife of Mr. Orbe, an elderly but benevolent gentleman, adopts him for her pupil; and as his preceptress gives him lessons on love, and the knowledge of the *beau monde*, &c. He is told of his danger by his friend and correspondent Belmont, but all in vain; for the pupil and preceptress harbour a snake in their bosom, where it meets with such warmth, that it stings them both. In the mean time, Miss Orbe, Mr. Orbe's daughter by a former marriage, is expected home from the tutition of an aunt, under whom she had been educated. Mr. Orbe, who is a man of fortune, unknown to our hero, procures him a captain's commission.

Miss Forest, a sly, cunning, malicious vixen, arrives at Mr. Orbe's house; and the following quotation introduces the reader to the principal business of the novel, after our captain begins to find himself smitten.

‘ Now, Belmont, you will hate, you will detest me. There wants only the loss of your friendship to make me completely wretched. Indeed I do not deserve the continuance of it.—How kindly indulgent was you to my involuntary weakness! and how happy might I have been, had I timely listened to your friendly advice!—But I was born not only to be wretched, but to have that wretchedness augmented by my guilt.—Firmly determined, as I told you in my last, to seek my safety in flight, I watched, and at last found an opportunity to speak to Mrs. Orbe in private.—It was in a delightful summer-house, at a considerable distance from the house, where I found her seated; and I thought her at that moment more lovely than I had ever beheld her.—I approached her trembling:—all my resolutions vanished; and it was with the utmost difficulty I could stammer out some incoherent words. She was no less agitated, and arose to leave me, with a modest confusion in her looks, which too evidently betrayed the tender emotions of her heart.—“ Ah!” cried I, gently seizing her hand, “ do not, do not fly from me! How have I incurred your displeasure?”—“ Displeasure!” repeated she, raising her eyes to my face, with a look that pierced my soul; “ What reason have I given you to think I am?”—

“ Are

“Are you not so now then?” said I, sighing, and raising her hand to my lips.—“O madam! pardon an unhappy wretch, who is distracted, and cannot answer for what distraction may drive him to.”—She sunk down on the seat, and seemed ready to faint. I supported her in my arms, forgetting every thing but her charms, and the condition she was in. I repeatedly pressed her to my heart, and imprinted a hundred tender kisses on her pale cheeks.—At last, with a mixture of pity and resentment in her looks, she pushed me from her, and burst into tears.—I fell at her feet, in an agony of grief and despair.—“There is nothing left for me but death,” said I mournfully, since I have offended beyond the possibility of pardon.”—As I pronounced these words, my head sunk on her lap, and for some moments we both continued silent.—At last, raising my eyes with a supplicating look, “Speak, madam,” said I, “pronounce my doom: but remember I cannot survive your hatred.”—“Then live,” said she, faltering. “Ah! would to heaven I could hate you!”

“Forgive me, Belmont.—Why do I suffer myself to dwell on this guilty scene? when, lost to religion, gratitude, and honour, I dared to attempt the seduction of the wife of my friend! Urged by my earnest solicitations, she at length confessed a mutual passion; a passion which she had in vain struggled to suppress.—But, ah! Belmont; had you seen with what anguish, what confusion, she made this criminal confession, even you would have pitied her!—Spare me the description of my guilty raptures!—O with what heart-felt remorse do I now recollect them!

“But passionately as I loved, the sentiments of religion and honour were not wholly erased from my soul. I shuddered at the thoughts of adultery!—yet, had heaven wholly abandoned me, I cannot, I cannot answer to what lengths my transports might have hurried me. I had already advanced too far in the slippery paths of vice, to be able, by my own strength, to stop myself at the last fatal step—when the noise of a person, who seemed hastily advancing towards us, roused me from my fatal intoxication.—I arose with precipitation, in order to see who it was.—A few paces from the summer-house I met one of the domestics, who delivered me a letter from his master.—Think, Belmont, what I felt at that moment!—Struck with a sense of my base ingratitude, I had hardly strength to open it—my hands trembled; my colour changed; and, with the deepest anguish and remorse, I read the kind, the generous contents!—My ingratitude stood before me in its most glaring colours; I found it aggravated by its bright reverse—What then must I have suffered, had not heaven so seasonably interposed!—But take a copy of his letter.

“ My absence has been the less irksome to me, because I have been engaged in doing you service.—I need no longer make a mystery of my journey.—The business is concluded to my satisfaction, and I sincerely give you joy on your promotion.—I was determined you should know nothing of it till every thing was settled. I hope it will be an agreeable surprize, when I tell you, you are appointed captain in the room of Mr. Franklin, who has left the regiment. How I contrived to keep this affair from your knowledge, though you was wrote to on the occasion, you shall be informed when we meet: to that I look forward with impatience. Yes, my friend; my home has every thing I could wish to indear it to me. I never leave it but with regret, and always return to it with joy.—Have you followed my instructions? Have you endeavoured to amuse Mrs. Orbe in my absence? Prepare to give an account of the talents intrusted to you. Adieu, my worthy young friend. I have another surprise in reserve for you, which I trust will be no less agreeable than the former.—But”——

‘ I could read no farther; the letter dropped from my hand; and uttering a groan, I fell almost senseless to the earth.—Mrs. Orbe passed me while in that condition; a condition which no language can describe. She took up the paper, and deeply sighing, without speaking a word, hastily left me.—After indulging for some time a heart-felt silent anguish, I arose, hurried to my apartment, sunk into a chair, where I continued for some moments lost in thought, unable to come to any resolution.’

Now for a hurricane of virtuous sentiments, remorse, and repentance, both in the lover and the lady. Mrs. Orbe, the reader may swear, is so much affected by her ingratitude to her loving indulgent *dear*, that she falls into an illness, which almost costs her her life. Miss Forest, to be sure, falls in love with the captain; and the amiable Miss Orbe, on her arrival at her father's house, does the same: indeed, by all the laws of modern novel-writing, she could not do otherwise. Sir Richard Elton, a good agreeable young fellow, tho' somewhat wild and dissipated, arrives at Mr. Orbe's, and opens honourable trenches before the gentle Miss Eliza Orbe, to the great disappointment of the artful Miss Forest, who can make nothing of our captain. A fall which the latter received, discovers Eliza's passion; and while our captain is pleading his friend Sir Richard's cause with her, and has hold of her hand in an harbour, the father, who had long marked him out for a son-in-law, surprises them, and, thinking that the captain's courtship was for himself, wishes him joy. What a dreadful dilemma was this, to a man of our captain's delicate nerves, and exquisite

sense sensibility ! for he continued still to be passionately in love with the mother-in-law. — But this was not the worst ; for Mr. Orbe falls ill, and on his death-bed extorts a promise from the captain and his daughter to marry each other.

Now that Mrs. Orbe is a widow, a rich widow, a beautiful widow, a reader of plain sense would think, that our hero can have no great difficulty. — But soft — that would be killing the hare in her seat. Sir Richard and Miss Forest find twenty ways to embarrass him ; and the latter forges Miss Orbe's hand to a formal discharge of his promise and addresses. An order comes from the War-office for the captain to rejoin his regiment, and he gallops off in sight of his mistress without bidding her adieu. — Another dish of swoonings and tears from poor Miss Orbe ; but still she refuses to marry Sir Richard. — We were at this place violently apprehensive of a kidnapping-scene ; but we are happily disappointed. Eliza's maiden aunt Deborah arrives, and takes Sir Richard's part with all the peremptory fantastic airs of an antiquated female. All, however, will not do ; and Sir Richard moves off to London, where he endeavours to persuade the captain to renew his addresses to Mrs. Orbe. Before this can be effected, Miss Forest's practices and forgery are detected, and the captain, in vindication of himself, sends to Mrs. Orbe Eliza's forged acquittance. This discovery is awkwardly managed, but it was unavoidable, and serves to hurry on the catastrophe ; for it is easy, by this time, to see, that the bookseller will not suffer the novelist to proceed to a third volume.

Mrs. Orbe informs the captain by a letter, how grossly he had been imposed upon by Miss Forest, and becomes a passionate earnest advocate for the match between him and Eliza. — We imagine we over-hear the author d——g his bookseller for not suffering him to compose to a third volume, and for forcing him to huddle so many fine materials together.

Hervey resolves, at the earnest desire of Mrs. Orbe, who sequesters herself in a rural retreat, to marry Eliza ; but while he is on his journey to celebrate the nuptials, he is forced to fight with Sir Richard ; and receiving an unhappy ball, he is carried to his bride's house rather dead than alive. This news has a fatal effect upon poor Mrs. Orbe, who *takes on so sadly*, that she even sickens and gives up the ghost. We need not describe Miss Orbe's mournful condition during the captain's illness. Sufficient it is we tell the reader, that the captain at last recovered, and getting the better of all his scruples, married Eliza, grew excessively fond of her, and for aught we know, she is now breeding like a doe-rabbit.

VIII. *An Essay on Woman, or physiological and historical Defence of the Fair Sex. Translated from the Spanish of El Teatro Critico. 8vo. Pr. 3 s. Bingley.*

SOME readers may think, after perusing this performance, which is a translation from the Spanish of a monk called *Benedict Feijoo*, that the whole was undertaken and published for the sake of the title. The work from whence it is extracted, we are told, consists of several volumes in large octavo, containing a great variety of discourses intended to explode vulgar errors. The author became general of the order of St. Benedict, a dignity of great consideration; and on account of his literary merits, was advanced to other honours, both academical and ecclesiastical. The freedom he made use of in exposing the vulgar errors which his church had sanctified, threw him into the Inquisition, from which, however, he is said to have been delivered by the interposition of the crown. The translator informs the patroness to whom he dedicates his work, that one of the examiners of literary publications in Spain gives us the following character of his original, 'which (says he) to you I will not disfigure with a translation.'—Neither shall we, as we profess ourselves to be entirely ignorant of the language; we shall therefore faithfully give the character in the editor's own orthography. "*Quod enim genus disciplinæ est, in quo versatus non sit, atque ita eximie versatus, quod in eo solo elaborasse? esse nimirum omnia complexus, ut ne unus quidam quisquam singula: rursus ita ad summum, quasi nihil aliud præterea didicisset.*"

Good father Feijoo sets out in this performance with the character of his countrymen, which deserves, if possible, a punishment worse than that inflicted by the Inquisition. 'To defend women in general, (says he) is come to be the same thing as to affront, and consequently, offend the generality of men.' What barbarians must the Spaniards be! and what epithet must that country merit, where its learned men are forced to rank a disregard for the fair part of the creation among the vulgar errors of the age.—Our author, to shew how much he is superior to vulgar errors, very gravely informs us; from one of the Fathers, that Eve reclaimed her husband Adam from his brutal ferocity. He tells us, with the same noble disdain of false prepossessions, that the very name of Woman is an abomination among the Tartars; and that the great Tamerlane meeting with the word Woman in a letter to him from Bajazet, that martial prince cried out with indignation, "This mad fellow of a Turk! to mention such a polluted name in a letter to me!" As if these instances were not sufficient to shew our author's disregard of vulgar errors, he acquaints us with the same supercilious

cilious brow of critical severity, 'that Mahomet, the false prophet, has excluded women from that chimerical paradise which his debauched imagination has planted for his followers, and makes all their felicity to consist in beholding from without, the men wallowing in luxury and magnificence within.'—The translator, to shew himself superior in knowledge to his great original, blames him in this passage for having imbibed a common mistake, and (to display his own masterly talent at criticism) proves it to be such, from the letters of that great and accurate voyager Lady M. W. M.

With regard to the succeeding merits of this performance, we think it all of a piece. Nothing presents to the reader's eye or imagination but the most stupid common-place sentiments, quotations, and examples of extraordinary women, from the histories of France, Italy, Spain, and other countries. The only tolerable character which carries with it the least marks of originality, is that of Elizabeth queen of England, in whose composition, says the good father, 'the three Graces and the three Furies had an equal hand.' Some of the examples produced by our author spring from the very hot-bed of credulity. He thinks it presumptuous to deny, that there was in Asia a formidable tribe of martial women, called by the name of Amazons, when the truth of it is attested by so many reputable and ancient writers.

To give a fresh proof of his superior discernment, father Feijoo allows there are very few women capable of keeping a secret. Some, however, he admits, and mentions Damo, the daughter of Pythagoras, who, on his death-bed, committed to her his writings, with a charge never to make them public; which she most sacredly observed, even in her deepest distresses.—Whether was there most meaning in the charge of the father, or the obedience of the daughter?

As a specimen of the author's argumentation and his theological abilities, we shall give our reader part of his twenty-third section.

'Some imagine all the premises to be at once overthrown by this single reply: If women are equal to men in understanding and an aptitude for sciences, and political and domestic government, how comes it that God invested man with the dominion and superiority over woman; which he plainly does by this decree in the third chapter of Genesis: *Sub viri potestate eris*: "Thou shalt be under the power of thy husband," as unquestionably the God of infinite wisdom would confer the government on that sex whom he had created most capable of such a charge.

'I an-

‘ I answer, first, the precise sense of that text cannot be certainly known, by reason of the difference of the versions. The Septuagint read : *Ad virum conversio tua*. Aquila : *Ad virum societas tua*. Simmachus : *Ad virum appetitus, vel imperium tuus*; “ Thy desire shall be to thy husband.” And according to the very learned Benedict Pereyra, the plain sense of the original Hebrew, rendered word for word, is ; *Ad virum desiderium, vel concupiscentia tua*. “ To man, as thy husband, shall be thy desire, or concupiscence.”

‘ Secondly, the domestic subjection of women may be affirmed to have been merely a penalty for the breach of God’s injunction, and thus would not have taken place in the state of innocence ; at least, the text says nothing to the contrary : or rather, had woman been originally subject to man in the state of innocence, the all wise and gracious Creator of both would not have omitted making this subordination known at the formation of Eve.’

As the reverend friar has omitted taking notice of our learned English ladies, the translator has supplied his deficiency with an account of some of our literary females, several of whom are now alive. To shew how orthodox he is in the doctrine of female excellency, father Feijoo declares himself of opinion, that a woman’s submitting to think man to be of a more noble sex than herself, is accounting that for an honour which is the very worst of infamies. ‘ Therefore, (says he) according to the energetic St. Leo, woman, entertain a due sense of thy dignity. Know that our sex is not in any respect preferable to thine ; and therefore, to allow man the dominion over thy body, except when authorised by the sacredness of marriage, is servile, infamous, and sinful.’ The good father next attempts to draw a picture of nuptial felicity, of which the following passage may serve as a specimen of the translator’s abilities. “ All the husband thinks on, now is, that a woman is a *defectuous* creature ; and when out of humour, the best word he can afford his wife, though ever so neat and cleanly, is, that she is a *soul vessel*.”

We should not have been so copious in our extracts from this insipid performance, had it not been to give the good people of England a specimen of their depraved appetite, in swallowing such foreign stuff in translations, when they have at their hands plenty of domestic entertainment on the same subject, infinitely superior in all the characters of good writing.

IX. *The Complete Farmer: or, a general Dictionary of Husbandry, in all its Branches; containing the various Methods of cultivating and improving every Species of Land, according to the Precepts of both the old and new Husbandry. Also the whole Business of breeding, managing, and fattening Cattle, and the most approved Methods of curing the various Diseases to which they are subject, &c. To which is now first added, The Gardener's Kalendar, calculated for the Use of Farmers and Country Gentlemen. Illustrated with a great Variety of Folio Copper-plates, finely engraved: exhibiting all the Instruments used in Husbandry, particularly those lately invented, and presented to the Society for the Encouragement of Arts, &c. at London; many of which have never before appeared in a Work of this Nature. The second Edition, corrected and improved. By a Society of Gentlemen, Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. 4to. Pr. 1l. 5s. Crowder.*

THE first edition of this work, which appeared in weekly numbers, was hardly finished, before the proprietors found it necessary to print a second, to supply the demands of the public; and this is the true reason why no account of it appeared in the Critical Review, the authors being persuaded it would be more agreeable to their readers to defer the article till they had seen the improvements which they were informed would be made in the second edition. The work is now published, and it is with pleasure they can add, that they were not disappointed; the errors in many of the calculations being now corrected; the improvements made since the first numbers of this work appeared, added; and the articles relating to gardening thrown together into a part by themselves, where they form a very useful compendium of that art under the title of the Gardener's Kalendar.

Agriculture was held in the highest esteem among the ancients, and the earth was often cultivated by the hands of the wisest princes and greatest heroes. But when luxury prevailed, this art, together with all those that required manual labour, sunk into dis-repute, and has never yet been able to attain the honour it once possessed.

Our fatal domestic wars during the reign of Charles I. changed the instruments of husbandry into martial weapons; but after the death of that unfortunate monarch, artful and avaricious men crept into the confiscated estates of the nobility, gentry, and clergy; and as many of these new encroachers had risen from the plough, so they returned with pleasure to their old profession, being chiefly animated by the love of gain.

Platte,

Platte, Hartlib, Blythe, and others, seized this favourable disposition of the common people, and encouraged it by writings which have since had few equals.

But the first writer that inspired his countrymen with a desire of reviving the study of agriculture after the Restoration, was Evelyn; who, being followed by the famous Tull, opened a new sphere for the minds of mankind to range in; and since this period, several valuable improvements have been made in the English husbandry, by a great variety of authors.

About the middle of the last century, Ireland began to make no inconsiderable figure in the art of husbandry; since which time a certain spirit of improvement has, more or less, been promoted and carried on with great zeal and constancy, by the nobility, clergy, and gentry of that kingdom. In proof of this it will be sufficient to observe, that the transactions of the Dublin Society for encouraging husbandry are now cited by all foreigners in their memoirs relating to that subject.

After the peace of Aix-la-Chapelle, almost all the nations of Europe, by a sort of tacit consent, applied themselves to the study of agriculture; and continued to do so more or less, amidst the universal confusion that soon succeeded. The French found by repeated experience, that they could never maintain a long war, or procure a tolerable peace, without they raised corn enough to supply themselves, in such a manner that they should not be obliged to submit to harsh terms on the one hand, or perish by famine on the other. Their monarch therefore thought proper to give public encouragement to agriculture, and has even been present at the making several experiments.

Since the conclusion of the late peace, agriculture has been carried on with great vigour. The University of Amiens has made various proposals to the public for the advancement of husbandry; while the marquis of Turbilly, who proceeds chiefly on experience, has the principal direction of a georgical society established at Tours.

The societies of Lyons, Bourdeaux, Brittany, and Rouen, deserve our notice; as they have published in their memoirs several improvements in husbandry. In a word, there are thirteen societies existing in France, established by royal approbation, for promoting and improving husbandry.

The art of agriculture is at present publicly taught both in the Swedish, Danish, and German universities; and from the memoirs that have already appeared, there is reason to hope, that great improvements will be made in that useful and necessary art.

Nor has Italy been inactive. The Neapolitans of the present age have condescended to return back to the first rudiments

ments of revived husbandry, and begin to study a fresh the agriculture of Crescenzo, first published in the year 1478. The inhabitants of Bergamo have pursued the same track, and given the world a new edition of the *Ricordo d'Agricoltura di Farello*, which was originally published at Mantua in 1577.

The duchy of Tuscany has imbibed the same spirit. A private gentleman lately left his whole fortune to endow an academy of agriculture. The first ecclesiastic of that duchy is president of the society, and many of the principal nobility are members.

In the year 1759, a society established itself at Bern in Switzerland, for the advancement of agriculture and other rural arts. Most of the members are very capable of joining the practice with the theory; and they have already published several useful volumes.

The duchy of Wirtemberg, a country very fruitful in corn and pasture, has not failed to contribute its assistance towards the improvement of agriculture, having some time ago communicated to the public its oeconomical relations from the press at Stuttgard.

Nor have the learned of Leipzig and Hanover been inattentive to this great art of supporting the human race; witness the *Journal d'Agriculture*, printed at Leipzig, and the *Recueil d'Hanover*, printed in that city.

But Great Britain alone exceeds all the modern nations in husbandry; and there is great reason to hope, from the spirit that now animates a great number of the nobility and gentry, that this useful art will, in a few years, be carried to a much greater degree of perfection than it ever yet reached in any age or country. The respectable patriots that form the Society established at London for the Encouragement of Arts seem determined to contribute all that lies in their power towards the advancement of agriculture. They have already done much, and there is reason to hope they will do more. A great variety of different machines for facilitating the practice of agriculture have been sent them, in consequence of their large premiums and bounties.

If to the foregoing short history of improvements made in agriculture, we add the various works that have been lately published on that subject, we shall have some idea of the perfection to which husbandry might be carried, provided all the discoveries and improvements scattered through these numerous writings were carefully collected, and blended together in one work.

This is what the authors of the work before us have attempted, and, in our opinion, executed in a manner that deserves the
 Vol. XXVI. Nov. 1768. B b countenance

countenance of the public; the performance containing the principal precepts, observations, and discoveries contained in the writings of Linnæus, Barck, Tarello, Dubamel, Chateaux, De Lisle, the marquis of Turbilly, Fitz-herbert, Hartlib, Platt, Evelyn, Houghton, Worlidge, Stillingfleet, Mortimer, Tull, Ellis, Miller, Hale, Lisle, Roque, Mills, &c. together with those published by the societies of Bern, Lyons, Tours, Paris, Rouen, Dublin, Edinburgh, and London.

The whole is ranged in alphabetical order, and every thing relating to the same subject is contained in one article. Thus the reader will find under the articles Wheat, Barley, Rye, Pease, Beans, Turnips, &c. the whole method of cultivation, and the various improvements that have been made with regard to each respectively.

Under the article Husbandry, a very full and accurate comparison is given, from a variety of authors, between the profits arising from the different methods of cultivation, according to the precepts of the old and new husbandry.

Nor is this treatise confined to the different species of grain and vegetables cultivated in almost every part of the kingdom; those that are more uncommon, and confined as it were to particular districts, are also considered in a very full and ample manner; such as Hemp, Flax, Hops, Madder, Maize, Potatoes, Saffron, Teazle, or Fuller's Thistle, Weid, or Dyer's Weed, &c. &c.

We have also here accounts of the advantages of cultivating Bore-cole, Cabbages, Carrots, Parsnips, &c. for feeding cattle; together with the best methods of cultivation.

The new species of grass lately introduced are here described, and the best methods of cultivating them fully explained; such as Brid-grass, Black-grass, Timothy-grass, &c.

Under the articles Farm, Common, Hay, Inclosing, Mowing, Ploughing, Seed, Sowing, Threshing, &c. the reader will find very useful instructions and observations, many of which are perhaps no where else to be found.

Besides the common machines used in the practice of husbandry, we have here ample descriptions and accurate drawings of Mr. Hewitt's new Horse-hoe, Mr. Comber's Cutting-box, Mr. Clarke's Draining-plough, Mr. Ogden's Fallow-cleansing Machine, Mr. Randall's Spiky Roller, &c. &c.

Under the article Bee, the authors have given a very full account of that laborious and useful insect, together with all the improvements that have been made with regard to the management of Bees, and the methods of taking the wax and honey without destroying them, according to the practice of White, Thorley, and Wildman.

Nor

Not is the theory of agriculture wholly omitted: the book is indeed chiefly intended to facilitate the practice of husbandry, and introduce the various improvements that have been lately made in that useful and necessary art; but it should at the same time be remembered, that every method of practice is founded on reason or theory; and accordingly the authors have explained, under the articles Air, Atmosphere, Food of Plants, Husbandry, Leaves, Sap, Vegetation, Water, &c. the operations of nature, and laid down a theory, which cannot fail of being agreeable to the curious reader.

We had almost forgot to mention, that under the article Surveying, the authors have given a compendious treatise of that useful art, in so plain and easy a manner, that any person of a very moderate capacity, though a stranger to the method of measuring land, may soon be able to survey, plan, and protract any farm or parcel of land, without any other assistance.

From the above account of this work, the reader will be able to form some idea of its use, at a time when the study of agriculture is pursued with great assiduity in every part of Europe.

X, *The Man of forty Crowns.* Translated from the French of M. De Voltaire. 8vo. Pr. 2s. Becket and De Hondt.

THOUGH the name of Voltaire is prefixed to this farrago, yet it can afford very little entertainment to an English reader. One of the author's intentions seems (for we cannot speak with certainty) to be, to expose the unequal distribution of property and imposts in France; to ridicule the riches, professions, vows, and luxury of the clergy and the religious; the vanity of systems in geometry and physic, the spirit of persecution, paradoxical argumentation, and many other public abuses which escape censure by being common, and sheltered under learned or powerful names.

The reader is to observe, that the humour of this piece consists in a frequent repetition of the words *The man of forty crowns* (making about 5 l. sterling). The following quotation cannot be unacceptable to an Englishman, as its contents are, *mutatis mutandis*, applicable to Great Britain.

On Taxes paid to a foreign Power.

About a month ago, the man of forty crowns came to me, holding both his sides, which he seemed ready to burst with laughing. In short, he laughed so heartily, that I could not help laughing too, without knowing at what. So true it is,

that man is born an imitative animal, that instinct rules us, and that the great emotions of the soul are catching.

*Ut ridentibus arident, ita flentibus assent,
Humani vultus.*

When he had had his laugh well out, he told me that he was just come from meeting with a man who called himself the protonotary of the Holy See, and that this personage was sending away a great sum of money, to an Italian three hundred leagues off, in the name and behalf of a Frenchman, on whom the king had bestowed a small fief or fee; because the said Frenchman could never enjoy this benefit of the king's conferring, if he did not give to this Italian the first year's income.

'The thing, said I, is very true, but it is not quite such a laughing matter either. It costs France about four hundred thousand livres a-year, in petty duties of this kind; and in the course of two centuries and a half that this custom has lasted, we have already sent to Italy fourscore millions.

'Heavenly Father! (he exclaimed) how many forty crowns would that make? Some Italian then subdued us, I suppose, two centuries and a half ago, and laid that tribute upon us!

'In good faith! answered I, he used to impose on us, in former times, in a much more burthensome way. That is but a trifle, in comparison of what, for a long time, he levied on our poor nation, and on other poor nations of Europe. Then I related to him how those holy usurpations had taken place, and came to be established; he knows a little of history, and does not want for sense; he easily conceived that we had been slaves, and that we were still dragging a little bit of our chain that we could not get rid of. He spoke much, and with energy, against this abuse, but with what respect for religion in general! With what reverence did he express himself for the bishops! How heartily did he wish them many forty crowns a-year, that they might spend them in their dioceses in good works.

'He also wished that all the country-vicars might have a number of forty crowns, that they might live with decency. It is a sad thing, said he, that a vicar should be obliged to dispute with his flock for two or three sheaves of corn, and that he should not be amply paid by the country. These eternal contestations for imaginary rights, for the tithes, destroy the respect that is owing to them. The unhappy cultivator who shall have already paid to the collectors his tenth penny, and the two-pence a livre, and the tax, and the capitation, and the purchase of his exemption from his lodging soldiers after that he

he shall have lodged soldiers; for this unfortunate man, I say, to see the vicar take away moreover the tithe of his produce, he can no longer look on him as his pastor, but as one that flays him alive, that tears from him the little skin that is left him. He feels but too sensibly, that while they are, *jure divino*, robbing him of his tenth sheaf, they have the diabolical cruelty not to give him credit for all that it will have cost him to make that sheaf grow. What then remains to him for himself and family? Tears, want, discouragement, despair, and thus he dies of fatigue and misery. If the vicar was paid by the country, he would be a comfort to his parishioners, instead of being looked on by them as their enemy.

‘ This worthy man melted as he uttered these words; he loved his country, and the public good was his idol. He would sometimes emphatically say, “ What a nation would the French be, if it pleased !”

‘ We went to see his son, to whom the mother, a very neat and clean woman, was presenting a fine white breast distended with milk. Alas! said the father, here thou art, poor child, and hast nothing to pretend to but twenty-three years of life, and forty crowns a-year.’

After rambling through a variety of other subjects, which to us appear to have no connection, order, or entertainment, Mr. Voltaire gives us a notable specimen of his qualification for English criticism in the following passage, which we shall quote without any other observation than that of his translator.

‘ After that they fell with some harshness upon a Scotchman, who had taken it into his head to give rules to taste, and to criticise the most admirable passages of Racine, without understanding French *. But there was one Denina much more
feverely

* ‘ This Mr. Home, a lord of the sessions in Scotland, teaches the manner of making the heroes of a tragedy speak with wit, and here follows a remarkable specimen, which he quotes from the tragedy of Henry the Fourth, by the divine Shakespeare. This divine Shakespeare introduces my lord Falstaff, the chief justice who has just taken prisoner the knight Sir John Colville, whom he presents to the king.

“ Sir, Here he is, and here I yield him, and I beseech your grace, let it be booked with the rest of the day’s deeds, or, by the Lord, I will have it in a particular ballad, with mine own picture in the top of it, Coleville kissing my foot, to which course if I be enforced, if you do not all shew like gilt two-pences to me, and I in the clear sky of Fame o’er-shine you as

severely treated, who had abused Montesquieu's Spirit of the Laws, without comprehending him, and who has especially censured what is the most liked and approved in that work.

This recalled to my mind Boileau's making a parade of his affected contempt for Tasso. One of the company advanced that Tasso, with all his faults, was as superior to Homer, as Montesquieu, with all his still greater imperfections, was above the farrago of Grotius. But there was presently a strong opposition made to these false criticisms, dictated by national hatred and prejudice. The Signor Denina was treated as he deserved, and as pedants ought to be by men of wit.

We shall here take our leave of this performance, in which we find several good things, more that are but just tolerable, and some which are impure and immodest; and, without serving the least purpose of wit or literature, are pressed into the service of this Man of forty Crowns, as if the author had been conscious that his hero required such an assistance to keep him on his legs.

much as the full moon does the cinders of the element, which show like pins heads to her, believe not the word of the noble. Therefore let me have right, and let desert mount."

2d Part of Henry the Fourth, Act IV. Scene VI.

* It is this absurd and abominable gallimaufrey, very frequent in the divine Shakespeare, that Mr. John Home proposes for a model of good taste, and wit in tragedy. But, in recompence, Mr. Home thinks the Iphigenia and Phedra of Racine extremely ridiculous.

.....

NOTE of the translator on the foregoing.

* Nothing could equal the absurdity so falsely imputed to Shakespeare, except the blunder so justly imputable, on this occasion, to the author, who has mistaken a humorous buffoon for a lord chief justice of England: a mistake into which I fancy he must have been led by seeing in the *Dramatis personæ*, the name of Sir John Falstaff immediately under the Lord Chief Justice, which has made him confound two personages so very different. There is another considerable error, Coleville is presented by Falstaff not to the king, but to prince John of Lancaster. The French translation too is grossly false and defective. In short, the whole tenor of the above note is liable to very just objections; but it would be want of respect to the reader, to enter upon them, they are so obvious.

XI. The

XI. *The Comedies of Terence, translated into familiar blank Verse.* By George Colman. 2nd Edit. revised and corrected. In 2 Vols. 8vo. Pr. 10s. Becket and De Hondt.

WE have reviewed the first edition of this work * with the highest approbation. In the present publication, several little inaccuracies in the dialogue are rectified, and the notes are enlarged and improved; particularly by Mr. Colman having inserted Cicero's fine critique upon the narrative in the *Andrian*, which we recommended and quoted †. He mentions the emendation we suggested upon the word *immutatus* in the same play, but retains his own reading; and perhaps he is in the right. We meant only a hint, and not a criticism.

This edition is also enlarged by a translation of Plautus's *Merchant*, as a specimen of a version of that author. 'If the English reader (says Mr. Colman) has any curiosity to enter into a more minute investigation of this author, he may be sure that he will find his works as much more happily rendered by Mr. Thornton, in his edition published last year, as the phrase and idiom of Plautus are more difficult to transmute into a modern language than those of Terence. Our author, to be translated with any degree of justice, must be given almost *verbatim* and *litteratim*; but the translator of Plautus must supply the defects of his original, lop his redundancies, and become, as it were, himself another Plautus; a task to which few could be equal, except him who has undertaken, and effected it.'

To the present edition is likewise added an appendix on the learning of Shakespeare. As we have already upon many occasions declared our sentiments on that subject, we shall only observe, that we entirely agree with this gentleman's opinion, whose appendix we had not seen when the first article in this number was sent to press ‡.

* See vol. xix. p. 321.

† Ibid. p. 327.

‡ See vol. xxiii. p. 50. and vol. xxiv. p. 400.

MONTHLY CATALOGUE.

12. *The Point of Honour. A Novel, 2 Vols. 12mo. 6s. Noble.*

THIS novel is of the see-saw kind, but the balance at last rests in the point of honour. A gentleman falls in love with a lady, who is forced to marry another man. Now, reader, tho' we have often observed that violent love is a kind of small-pox of the mind, and consequently neither man nor woman can be twice infected with it, yet this gentleman falls in love again; and his last state is worse than his first, for he is more enamoured than ever.—Well—the former *dearce* becomes a widow. Now the balance nods from honour to affection, from affection to honour; at last it settles at honour. The widow, however, falls into a consumption and dies, and leaves her fortune to our hero. But Difficulty, in the shape of the small-pox, interposes between him and his second flame, who happens, like him, to be very delicate in *point of honour*. Then Love, in the shape of the goddess Hygeia, or Health; for you know, reader,

Nec Deus interfit, nisi dignus vindice nodus;

restores the bride to her wonted bloom and charms; and that happiness is the result, is as sure as that three and two make five. We should enlarge further upon this publication, had we not repeatedly analysed the same facts and characters.

13. *The Orphan Daughters. A moral Tale. 2 Vols. 12mo. Pr. 6s. Noble.*

This novel is, properly, a lecture upon female prudence. The story is simple and unaffected, and the event just and natural.

14. *Memoirs of Lydia Tongue-pad and Juliana Clacket. 12mo. 2s. 6d. Coote.*

These Memoirs might have been more properly stiled Sermons, had not the preachers mounted the rostrum in masquerade. The whole, from beginning to end, is a string of misnomers, and yet they contain some agreeable chit-chat—Have we not seen some publication of this kind, if not the very same, before in French, or some other language?

15. *Curtain Lectures; or Matrimonial Misery displayed. In a Series of interesting Dialogues, between married Men and their Wives, in every Station and Condition of Life. 8vo. Pr. 3s. Cooke.*

We imagined, at first view, that this was a republication of that facetious poet and publican Tom Ward, who wrote A Set
of

of Nuptial Dialogues, The London Spy, and many other works, which about half a century ago were the delight of the minor bards and politicians. But the piece before us is spick-and-span new, accommodated to the present times, and by no means inferior to the labours of that great original. Our author seems to have mounted the professorial chair of matrimony, and is so very expert in his lectures, that it is impossible to distinguish his sex by his stile or manner; we therefore give him the male gender on mere hazard.

To be serious: many married couples in the middling ranks of life, after the honey-moon is over, may profit by this publication. The author has with abundance of justice exposed those prevailing follies and humours in both sexes, which, were they removed, might render the matrimonial yoke light, if not agreeable. We could wish, however, that one or two of his dialogues had been omitted, as we do not see any virtuous purpose they can serve. That between a political barber and his wife is, we think, very happily imagined; and we shall give an extract from it, as a warning-piece to the amazing number of Quidnuncs who swarm in this metropolis.

Wife. And so because provision's dear,
You spend your little all in beer:
And lose your precious time in drinking,
Instead of lab'ring on, and thinking,
How we our wretched plight may mend—

Husband. I tell you, Susan, that the end
Of all our meeting and debate,
Is to reform and help the state;
For when provisions once are cheap,
We the great benefit shall reap;
We, therefore, all those points discuss,
Which are of greatest use to us.

Wife. Alas, you know we cannot feed
On conversation—if I need
A dinner—will your wife debates
Provide for me and mine the cates?
No—tho' your wisdom is profound,
Hunger will me and mine surround.

Husband. Once more I bid you, on the pain
Of my displeasure, to refrain;
Nor longer talk for talking sake,
But my opinion humbly take;
Now prithee listen, child, and you
May be a politician too;

Which

Which will a sure provision grant,
 Of all you wish and all you want ;
 You know Lord Chatham's zeal to serve
 The nation, will not let us starve ;
 You know, while Camden holds the seal,
 No doubt remains of public weal ;
 And that all proper care is taken,
 To give us beef and beer and bacon ;
 The India Company, they say,
 Must for their acquisitions pay :
 Suppose one million, two or three,
 That's something sure for you and me :
 When this is paid, why, money's plenty ;
 Come—let the thought of that content ye ;
 Besides, a dividend so large,
 Will soon be made, as to discharge
 Each honest owner's private debts,
 And then I reckon my receipts :
 There's three pounds three, for two new wiggs,
 Made long ago for 'Squire Higgs :
 Item, d'ye see, a twelvemonth's shaving :
 This money's surely worth the having :
 Then Doctor Jones, and Thomas Brookes,
 Have long been debtors in my books :
 All these—nay do not think I mock,
 Will pay—when they divide the stock.

Wife. I grieve to think you are so blind
 To your own int'rest—and unkind
 To your poor children, as to lose
 Your time in idle search of news ;
 But well the consequence I see,
 A fatal day to you and me ;
 The parish for my babes must carve ;
 I'll seek my fate, and you may starve.'

16. *Corfica, an Ode.* 4to. Pr. 6d. Ridley.

This ode is very pretty and poetical. The author is fired with a just indignation of the attack made by the French upon the brave Corficans, and celebrates their love of liberty with a warmth becoming their cause. The last stanza gives us the following encomium upon Paoli.

Warrior, whose heart, averse to blood,
 Still triumphs in a nation's good !
 Statesman, whose frown, with terrors spread,
 Rolls thunder on corruption's head ;

Whose

Whose smile is—virtue's shield!
 Sage, who alike with watchful zeal
 Unruffled plan't the public weal
 In council, and the field?
 Teach polish'd Britain—to be free;
 Teach her to think, to act—like thee;
 Like thee—the softer bands of concord prove
 And all her gen'rous sons imbibe their country's love.

17. *Arts, Manufactures, and Commerce: a Poem.* By George Cockings, *Author of War, an Heroic Poem: from the Taking of Minorca by the French, to the Reduction of Manilla by the English.* 8vo. Pr. 1s. 6d. Cooke.

Mr. Cockings is one of those irregular poets, who, in their attempts to soar above the clouds, usually sink into the bathos.

In his introductory lines he informs us, that he has lately sung,

‘The British bold huzzas, the savage yells,
 The flaming havoc of dislodging shells;
 The mould’ring walls, the batt’ring cannons roar,
 And heroes drench’d in patriotic gore:
 Great Britain’s fulminating terrors hurl’d,
 Thro’ ev’ry quarter of the wond’ring world.’

This is sound, if not sense; it is picturesque; it is a poetical imitation of the din of war,

“Of gun, drum, trumpet, blunderbuss, and thunder.”

But Mr. Cockings soon descends into a more familiar stile, For when he comes to speak of the rules and orders of the Society for the Encouragement of Arts, he says,

‘And that there may no partial favour be,
 They’ve made and ratify’d a sage decree;
 When the Society shall congregate,
 On matters of importance to debate,
 No father of a youth, who claims a prize,
 Shall present be when’er they scrutinize.’

And a little after, he describes a machine, for the slicing of turnips, in the following manner:

‘For quick dispatch, its parts are form’d so well,
 None ever yet the same cou’d parallel.
 Into the reservoir ten bushels throw,
 With such voracious speed the turnips flow
 Thro’ ev’ry section of the culter’d base,
 The work’s completed in five minutes space.
 The whole machine’s of such a simple frame,
 That children may be trusted with the same.’

Here

Here Mr. Cockings is as low as the bottom of Fleet-ditch ; and here we leave him.

18. *Flights to Helicon : or, Petites Pieces, in Verse.* By G. P. Tousey. 8vo. Pr. 2s. 6d. Fr. Newbery.

This volume contains a variety of little pieces on different occasions ; some of which are puerile and incorrect, and others tolerable. The bard mounts his Pegasus in Bentinck-street, Soho ; and from thence takes his *flights to Helicon*. But as he may probably be disappointed of the honours he expects at the court of the Muses, we would advise him to postpone his aerial journeys to Greece, and stop at Marybone ; especially as that is a place which he has condescended to celebrate in the following lines :

‘ Near where Augusta’s lofty turrets rise,
Whose gilded spires seem lost within the skies ;
A little village stands, to all well known,
And call’d, for many ages,—Marybone.
Since Cooper’s Hill, her Denham’s praise obtain’d,
And Windsor Forest, Pope’s attention gain’d ;
Be mine the task this humble spot to trace,
From its first rise, down to its present days,
&c.’

Here some of Mr. Tousey’s pieces have been sung with applause. Here he may look up to the orchestra, and imagine that it is the temple of Apollo and the Muses, or the temple of Fame ; and he may think himself amply rewarded for all his labours, if he can only be nominated the laureate of the garden.

19. *Poems on several Subjects.* 8vo. Pr. 1s. 6d. Johnson and Payne.

This poet is equally a stranger to us as to himself ; to us, if he thinks we are to be influenced by a very pretty copy of verses, addressed to the Reviewers, prefixed to his poems ; and to himself, by thinking that his poetical talents require to be recommended through such a compliment. At the same time, we do not mention him as possessing much originality of composition ; but we have known writers who have risen to considerable reputation, from far more contemptible commencements in poetry than those exhibited in the specimens before us.

This collection begins with a paraphrase upon the Lord’s Prayer, which is very prettily executed ; we find only one line in it which is glaringly reprehensible :

‘ For who against thy judgments can withstand ?’

The

The mistake is, however, plainly owing to inattention, and not to a defect of genius.

The other poems in this collection are of the same serious, pious, turn, but without any mixture of enthusiasm or fanaticism. He concludes a poem called Winter, written in behalf of the starving poor, with an address to the members of the legislature, part of which is as follows:

By a perpetual act, the *still* o'erthrow,
That fatal source whence hydra evils flow:
Nor pamper with our grain our native foes,
Who whilst we feed them aggravate our woes!
Whilst the long night round chearful fires you pass,
In social converse fill the sparkling glass;
Hear the distemper'd storms commix'd engage,
And lash your sumpt'ous domes with empty rage;
Our wretched poor! without the means of mirth,
O'er dying embers croud a squallid hearth
Dejected parents! children wanting bread
Naked and starv'd, whilst greater ills they dread:
This who can see, and not dissolve in grief?
Who has the pow'r, yet can withhold relief?
Them from th' alarming dread of want secure,
Few, few can perish, and hold virtue pure!
On this their peace, their health, their lives depend;
And 'tis for this kind heaven does extend
To you its blessings, with a bounteous hand;
Oh! then without delay, revive the famish'd land.

But, from the West arises gentle gales;
The melting snow soft down the mountain steals;
The ice dissolves; the meads are deck'd with green;
With chearful beams *Sol* dignifies the scene;
The buds expand; the birds exulting sing;
And nature gladly hails approaching spring!

We can venture to recommend some passages in this writer's poem upon Hagley-Park, lord Lyttleton's seat, as proofs of his descriptive powers. Our limits will not admit our enlarging upon this article, otherwise we could add, that, from some hints we meet with in this collection, we believe the countenance of the public to his labours may be as seasonable to his circumstances as a *man*, as they will be flattering to his ambition as an *author*.

20. *The Masquerade, a Poem. Inscribed to the King of Denmark.*
4to. Pr. 1 s. 6 d. T. Evans.

This bard's poem is a very proper emblem of his subject. Some of his lines are dress'd up with propriety and elegance; others

others are magnificently tawdry; and some few appear like an ill-stuffed pincushion, lean, lank, and flabby. We shall give him credit that his indifferent lines are inserted by design, to give his performance the greater air of propriety. We should willingly introduce our reader to the very combustion of the preparations for the entertainment, and of the masquerade itself, were we not sensible that he must be already satiated with the prose descriptions we have had of its pomp, splendor, and brilliancy, and the fine execution of the different characters which composed it. We shall content ourselves with saying, that the author has exerted his descriptive powers to no small advantage with a profusion of variety, and without departing from truth in his drawings.

The following compliment to the company is well turned, poetical, and, we believe, new.

‘ Oh! ye poor slaves, condemn’d in mines to toil,
Shut up in night beneath the burning soil,
Ye, who for years successive rend the rock,
And tear each jewel from its sparry block,
From friends and kindred forc’d, from children, wives,
Doom’d to wear out in misery your lives,
The sighs and tears so frequent ye have shed,
And mourn’d ye living, as we mourn the dead,
Here turn your eyes! look up, and here admire,
View the sweet angels of the soul’s desire;
No toil, no pain, in memory shall rise,
Sorrow shall cease, when ye behold their eyes.
“ Was it for these I crack’d my sinewy strength,
For these sustain’d the summer’s burning length?
It is enough; the labour that I gave
Softens the horror of a living grave,
Since forms, divine as these, enjoy my toil,
With hope I’ll travail, and in anguish smile.”

21. *An irregular balladistical Ode, composed in order to be set to Music, and annually performed, in Commemoration of the Resolution entered into by the C—mm—n C—l of London, to invite his Majesty the King of Denmark to dine with the Lord M—r, &c. &c. Humbly dedicated to the Right Honourable the L—d M—r, the Right Worshipful the Court of A—n, and the Right Elegant, and well-bred Gentlemen of the Mazarine Robe, By Peter No-Head, Esq; Candidate for the Place of City Post-Laureat. 4to. Pr. 1 s. Nicoll.*

There is not humour sufficient in this mad-cap performance to atone for the author’s abusing many respectable names of his fellow-citizens.

22. *A poetical Epistle to the Right Honourable Lord Mansfield, By a Gentleman of the King's Bench Prison. Pr. 1 s. 6 d. Bingley.*

This author pretends to write from the King's Bench prison in St. George's fields, but his poetry seems to give him a better title to an apartment in Moorfields.

23. *A Letter to the Right Honourable William Lord Mansfield, Lord Chief Justice of England, and one of his Majesty's most Honourable Privy Council, upon some late Star-Chamber Proceedings in the Court of King's Bench, against the Publishers of the extraordinary North Briton N^o. IV. By the Author of those Papers. 8vo. Pr. 1 s.*

Another invective against a great judge, without wit, learning, language, or decency to recommend it.

24. *The extraordinary Case of William Penrice, late Deputy Marshal, or upper Turnkey of the King's Bench Prison, with a short but precise Narrative of the Transactions in St. George's Fields, on the memorable 10th May, 1768, never before published, being a Key to the King's Bench Prison; for Relief of those, whose Misfortunes at present, or hereafter may subject them to Confinement therein. Addressed to the Public. 8vo. Pr. 1 s. Bingley.*

We are no judges of the facts advanced in this extraordinary case of the late upper turnkey of the King's Bench Prison, from which place he imagines he was arbitrarily turned out by the present marshal. Mr. Penrice, however, takes care to give his dismissal a popular cast, by pretending that it was against the universal sentiments of the prisoners, to whom he behaved with unexampled humanity; and that it was occasioned entirely by the indulgence he shewed, and the warm side he expressed towards a popular prisoner in his custody.

We are ignorant upon what grounds Mr. Penrice calls himself late deputy marshal, as we always apprehended that post to be entirely distinct from that of the head turnkey.

25. *An Extract of a remarkable and spirited Speech upon Loyalty, Liberty, Patriotism, and Laws, haughtily delivered at a Coronation, by one of the most distinguished Patriots of Antiquity, the noble Thane of Argyle, wherein the Mischiefs of Favouritism are nervously, but candidly, exposed; together with the whole Body of Laws (comprised in six Pages) by which that Kingdom was then governed. Extracted (with the Editor's Consent) from the first Volume of a new Work, now published, entitled, A Key to the Drama, and containing private Memoirs of the Life and Character of Macbeth. 4to. Pr. 6 d. Donville.*

This is a stupid production of some hair-brained garretter, who by its stile and contents seems to be a Scotchman.

26. *The constitutional Right of the Legislature of Great Britain, to Tax the British Colonies in America, impartially stated.* 8vo. Pr. 1s. Ridley.

This publication is not unskilfully compiled; but its most valuable contents may be found in many other pamphlets on the same subject which we have already reviewed.

27. *A short Account of that Part of Africa, inhabited by the Negroes, with respect to the Fertility of the Country, the good Disposition of many of the Natives, and the Manner by which the Slave Trade is carried on; extracted from divers Authors, in order to shew the Iniquity of that Trade, and the Falsity of the Arguments usually advanced in its Vindication, with Quotations from the Writings of several Persons of Note, viz. George Wallis, Francis Hutcheson, and James Foster, and a large Extract from a Pamphlet, lately published in London, on the Subject of the Slave Trade.* 8vo. Pr. 2s. Horsfield, &c.

Tho' we apprehend this to be an old publication, yet the intention of the editor is so benevolent, and the slave-trade in every branch is so shocking to humanity, that we heartily recommend it to the public. If the argument which runs through Cicero's book of Offices, that nothing can be *utile* except what is *honestum*, holds good, we could not hesitate a moment in pronouncing the slave-trade to be detrimental to Great Britain; for surely never was any commerce so disgraceful and dishonest as that in the flesh and blood of the rational part of the creation. This author has abundantly supported his philosophical and theological reasonings by quotations from the works of our best divines and political writers; and tho' we do not pretend to decide as to the public utility of the traffic, yet if we mistake not, we have seen very strong objections to it, even in a mercantile light. What a satire is it upon this country to see, as it often happens at a public auction, the company bidding one against another for the carcass of a human creature, who is perched up upon a table, surveyed, examined, and bought, as if he was an antique statue, tho' not yielding perhaps a fourth part of the money?

28. *Remarks upon a Book, intitled, A short History of Barbadoes: in which the partial and unfair Representations of the Author upon the Subjects of his History in general, and upon that of the Demand of Privileges in particular, are detected and exposed.* 8vo. Pr. 2s. Almon.

These Remarks are intended as an answer to a work we have already reviewed*. Almost all the Remarker's objections are lo-

* See vol. xxv. p. 267.

cal, and can afford very little information or amusement to an inhabitant of this island; nor would it be proper for us to enter deeply into the controversy, as we are ignorant of the facts. The capital objection urged by this writer, relates to the claim of privileges made by Mr. Gay Alleyne, speaker of the Assembly, for the members. He justifies this claim by the practice of the British House of Commons. The Americans, in general, have of late become extremely fond of these analogical conclusions; but we can by no means agree with them, as the constitution of the two assemblies are entirely different, and as in an island like Barbadoes, such discretionary, and indeed unprecedented claims, if granted, may have the most fatal effect upon commercial credit.

29. *The Journal of a two-Months Tour; with a View of promoting Religion among the Frontier Inhabitants of Pennsylvania, and of introducing Christianity among the Indians to the Westward of the Alegh-geny Mountains. To which are added, Remarks on the Language and Customs of some particular Tribes among the Indians, with a brief Account of the various Attempts that have been made to civilize and convert them, from the first Settlement of New-England to this Day.* By Charles Beatty, A. M. 8vo. Pr. 1s. 6d. Davenport.

We cannot sufficiently commend the labours of Mr. Beatty and his fellow-missionaries in the vineyard of the gospel; and we sincerely think that propagating Christianity in America is a most essential service to the interest as well as religion of this country. The travels of our author, and the success of his mission, come not properly under our review, farther than that we believe the former were extremely fatiguing, and the latter as great as could have been expected.

The following passage, however, presents us with a curiosity as remarkable as any we have, perhaps, in the system of modern discoveries. After our travellers had proceeded eight miles through the Alegh-geny mountains, he came to one John Miller's house.

‘ Here (says he) we met with one Benjamin Sutton, who had been taken captive by the Indians, had been in different nations, and lived many years among them.

‘ He informed us, when he was with the Chaetaw Nation, or Tribe of Indians, at the Mississippi river, he went to an Indian town, a very considerable distance from New-Orleans, whose inhabitants were of different complexions, not so tawny as those of the other Indians, and who spoke Welch. He said he saw a book among them, which he supposed was a Welch bible, which they carefully kept wrapped up in a skin, but that

they could not read it; and that he heard some of those Indians afterwards in the Lower Shawanaugh town, speak Welch with one Lewis, a Welchman, captive there. This Welch tribe now live on the west side of the Mississippi river, a great way above New Orleans.

* Levi Hicks, before mentioned, as being among the Indians from his youth, told us he had been, when attending an embassy, in a town of Indians, on the west side of Mississippi river, who talked Welch (as he was told, for he did not understand them); and our interpreter, Joseph, saw some Indians, whom he supposed to be of the same tribe, who talked Welch, for he told us some of the words they said, which he knew to be Welch, as he had been acquainted with some Welch people.

* Correspondent hereto, I have been informed, that many years ago, a clergyman went from Britain to Virginia, and having lived some time there, went from thence to South-Carolina; but, either because the climate did not agree with him, or for some other reason, resolved to return to Virginia, and accordingly set out by land, accompanied with some other persons; but travelling through the back parts of the country, which was then very thinly inhabited, supposing, very probably, this was the nearest way, he fell in with a party of Indian warriors, going to attack the inhabitants of Virginia, against whom they had declared war.

* The Indians, upon examining the clergyman, and finding that he was going to Virginia, looked upon him and his companions as belonging to Virginia, and therefore took them all prisoners, and let them know they must die. The clergyman, in preparation for another world, went to prayer, and being a Welchman, prayed in the Welch language, possibly because this language was most familiar to him, or to prevent the Indians understanding him—One or more of the party of the Indians was much surprised to hear him pray in their language.—Upon this they spake to him, and finding that he could understand their speech, they got the sentence of death reversed—and thus this happy circumstance was the means of saving his life.

* They took him back with them into their country, where he found a tribe, whose native language was Welch, though the dialect was a little different from his own, which he soon came to understand. They shewed him a book, which he found to be the Bible, but which they could not read, and, if I mistake not, his ability to read it tended to raise their regard for him.

As the contents of this note are matters of fact, they rest upon the credit of the relators. If America was peopled, as seems now to be generally agreed, from the continent of Asia or Europe, we can easily conceive why many Welch words, which are radically Celtic, may be found in certain American provinces; and it is well known that the tradition of the Welch tongue being spoken in America was so strong, that queen Elizabeth herself gave instructions to her ministers on that subject.

Mr. Beatty, not satisfied with the above valuable discovery, has made a bold push to prove, that the remains of the Twelve Tribes of Israel are to be found among the Delaware Indians. He chiefly founds this conjecture upon a similarity of manners, and upon the conduct of the Indian women, which in certain circumstances, he says, seems to be in a manner perfectly agreeable to the law of Moses. We are sorry that the limits of our Review will not admit of our giving Mr. Beatty's reasons for this opinion. We cannot conclude this article, however, without recommending his performance as one of the most ingenuous and instructive accounts we meet with of the state of that country, and the manners of its inhabitants; and we most sincerely wish success to the laudable endeavours of the trustees for the reverend Dr. Wheelock's Indian charity schools, who employed Mr. Beatty upon this laborious mission.

30. *A Letter to his Excellency Count *** , on Poetry, Painting, and Sculpture.* 8vo. Pr. 1s. Becket.

This is one of those compositions which consists of some standard phrases of the *virtù* stuck upon a ground of commonplace observations. The author, towards the beginning, tells us, that the subject-matter of all poetical imitation may be divided into external and internal objects; that it is evident, that painting and sculpture have for their mode of representation, signs which are the exact resemblance of the object they would create in the mind; and that therefore they speak the language of every nation on the earth; for vision among all mankind depends upon the same principles of optics. The great point this writer wants to prove is, 'that allegorical personages ought never to be admitted into the higher classes of painting or sculpture.' This paradox is apparently introduced to give him an opportunity of displaying a very superficial knowledge of the subject he undertakes. A few remarks upon well-known passages of Homer, Virgil, and Horace, and the works of the great painters, whom the author seems to be acquainted with by prints only, composes this cold collation, in which there is nothing that excites either

disgust or pleasure. The whole is somewhat in the nature of those instructive conversations, which generally pass on the day of viewing a picture sale among those beings who are part beaux, part scholars, and part connoisseurs.

31. *The Royal Garland, a new occasional Interlude, in Honour of his Danish Majesty. Set to Music by Mr. Arnold, and performed at the Theatre Royal, Covent-Garden. 8vo. Pr. 6d. Becket and De Hondt.*

A little piece, merely occasional, containing a few smooth lines and airs, not unpoetical, in honour of the King of Denmark, to whom it was not injudicious in the directors of the theatre to pay this compliment before his departure.

32. *The Padlock: a Comic Opera: as it is performed by his Majesty's Servants at the Theatre-Royal in Drury-Lane. 8vo. Pr. 1s. Griffin.*

This performance is not unworthy the author of *Love in a Village*, who is justly allowed to have a very happy talent in the composition of comic operas. The tale is well adapted to that species of the drama; and the character of Mungo is well drawn, and is almost wholly new to the stage.

33. *Matrimony. A Letter to Young Gentlemen and Ladies, Married or Single. 4to. Pr. 1s. Domville.*

A string of detached sentiments, or concise observations on matrimony, beneath any character; for the writer seems to be a perfect stranger to the common rules of grammar.

34. *A Letter from a Citizen of London, to a Friend in the Country. Containing, a Full, Authentic, and Impartial Narrative of some late Debates and Proceedings in Common-Council, relative to the Distribution of certain Tickets for the King of Denmark's Masquerade. 8vo. Pr. 1s. Nicoll.*

A most stupid, illiberal, and unsupported attack upon the conduct of the late lord-mayor. From some particulars of the writer's narrative, favourable as it is for himself, there is too much reason to believe that part of the c—— c—— have become a faction against the city; but we hope the magistrates who preside over that great body will always, as in the present case, continue to assert their powers with becoming spirit and dignity.

35. *A Letter*

35. *A Letter to John Day, Esq; Mayor of Norwich, containing a Letter of Instructions to Harbord Harbord, Esq; and to Edward Bacon, Esq; Representatives in Parliament for the City and County of Norwich, dated October 25, 1768, being the Day of his Majesty's happy Accession to the Crown of these Realms. Folio. Pr. 1s.*

As the name of no printer or publisher is prefixed to this letter, we must suppose it to be spurious, especially as we have not yet heard that any statute of lunacy has been issued out against the instructing parties. It is, perhaps, a question in law, how far such a proceeding could take place against a corporation, which is always supposed to be in a state of minority.

36. *Insolvency: with Observations concerning the Same. By a Gentleman of the Middle-Temple. 8vo. Pr. 6d. Bingley.*

We entertain no doubt as to the benevolent intention of this writer. We are only sorry that it is calculated so entirely for the perusal of lawyers, that we had some difficulty in clearing the first page, had not a gentleman of the profession explained to us the nature of a mesne process, or special original. We gather enough, however, from this little publication to be convinced, that imprisoned debtors in this country labour under difficulties which are highly inconsistent with justice, and shocking to humanity.

37. *A New Baronetage of England; or a Genealogical and Historical Account of the present English Baronets. To which is added, a complete List of all the Persons who have been advanced to this Dignity, from the first Institution of it; with the Dates of their several Patents (according to the Order of their Creations) from the most Authentic Materials. 3 Vols. 12mo. Pr. 10s. 6d. Almon.*

It would require almost as much labour as this compiler has bestowed upon his work, to review it as a critic, and therefore we must do it as a bookseller. Know then, gentle customers, that the paper and print is tolerable; that the three volumes are reduced to pocket-sizes; that the author several times speaks of assistances he received from the college of heralds; that he proceeds in alphabetical order; and that he is pretty exact in confining himself to his subject of the English baronetage, for he very seldom (if he can avoid it) steps half a foot backward, to prove that his baronet is a gentleman. He generally contents himself with the first baronet of the family; is sufficiently accurate in ascertaining births, issues, and arms; but gives himself very little trouble about dry historical details or characters, though he sometimes seems to have particular family favourites.

38. *Chronology; or a concise View of the Annals of England. Wherein every particular Occurrence, from the Descent of Julius Cæsar to the present Time, met with in different Historians, is accurately and alphabetically recorded, with the Date fixed: also an exact Chronology of the Lives of the most eminent Men, in all Ages of the World. To which is added, A Plan of the Saxon Heptarchy; by which Means, the various Successions of different Kings may be seen at one View, and the Time of each particular Event immediately found, without the Trouble of recurring to the voluminous Pages of History. Useful to all who are desirous of being acquainted with their own Country.* By John Trusler, Cler. Pr. 1s. Almon.

This pocket chronology seems to be drawn up with tolerable accuracy, and may serve as a very useful *vade mecum* to an English reader, in determining facts and dates.

39. *An Answer to a Pamphlet, entitled, Pietas Oxoniensis, or, a full and impartial Account of the Expulsion of six Students from St. Edmund-Hall, Oxford. In a Letter to the Author.* By Thomas Nowell, D. D. Principal of St. Mary Hall, and public Orator of the University of Oxford. 8vo. Pr. 1s. 6d. Rivington.

The transaction, which is the subject of this pamphlet, has been variously represented. Dr. Nowell has therefore laid before the public the articles of accusation which were exhibited to the vice-chancellor against the students, by Mr. Higson, vice-principal and tutor of Edmund-hall, with minutes of their examination, taken by Dr. Nowell himself, and the sentence pronounced against them by the vice-chancellor; from which the world is enabled to form a proper judgment of the first proceedings of the vice-chancellor and his assessors, and the propriety and equity of their final determination.

The latter part of the pamphlet contains an answer to this assertion in *Pietas Oxoniensis*, "that all the doctrines which these six students were expelled for maintaining, are the very fundamental avowed doctrines of the church of England."

40. *A brief Defence of the divine Institution of the Episcopal Order; and of the Superiority of Bishops over the inferior Clergy, the Presbyters and Deacons.* By a Presbyter of the Church of England. In Answer to a Pamphlet lately published, intitled, Episcopacy. 8vo. Pr. 2s. Bathurst.

This writer assures us, that, as far as he knows, he has considered every thing material, which Mr. How has alledged against the divine right of diocesan episcopacy. He seems to have taken some pains with his subject, and to be competently

acquainted with the early writers of the Christian church. But his work is tedious, and has an unpleasing appearance; for the first paragraph is continued above 200 pages. Some of the arguments which he has advanced are far from being conclusive: in this number the following may be deservedly included.

'I should be apt to think most people would conclude, that our Saviour could scarce have suffered episcopal government to obtain in his church universally for 1500 years together, without the least interruption, if that manner of government was what he did not approve of.'

He must be a notable logician who can draw any conclusion from the premises; or be convinced of the divine right of diocesan episcopacy by this kind of argumentation.

41. *Two anniversary Discourses: in the first of which the old Man is exploded: in the second the new Man is recommended.* 8vo. Pr. 1s. Wilkie.

This is a work of humour, or something like it. The first discourse is a declamation against Socrates, in which the philosopher is represented as a gossiping, rambling, drunken, wicked, hypocritical, ignorant, idle fellow. The second is a panegyric upon Squire Cokes, a character in Ben Johnson's Bartholomew Fair.

This author would be no contemptible orator at the Robin Hood in Butcher-Row.

42. *The Jesuit Detected; or the Church of Rome discovered in the Disguise of a Protestant, under the Character of an Answer to all that is material in the Rev. Mr. Hervey's eleven Letters to the Rev. Mr. John Wesley.* 8vo. Pr. 6d. Johnson.

That faith in the imputed righteousness of Christ is a fundamental principle of the gospel, was a favourite notion of the late Mr. Hervey. This doctrine he has maintained with great zeal in eleven letters to Mr. Wesley, of which we have given an account in a former volume*. But the latter was of a different opinion, and soon after published an answer to what he thought material in those letters. The writer of the pamphlet now before us takes the side of Mr. Hervey, and compares the sentiments of Mr. Wesley with those of the church of Rome, as they appear in a book, entitled, A Defence of the reformed Catholic, &c. by Dr. Abbot, printed in 1606; and from this comparison he infers, that Mr. Wesley is a Jesuit.

This, we suspect, is the writer who lately employed his pen against Mess. Copping, Cayley, and Relly. If they are different persons, they are, at least, *par nobile fratrum*.

43. *A Defence of the Doctrines of sovereign Grace: being a full Answer to a Letter lately addressed to the Author of Pietas Oxoniensis. By the Author of that Book. 8vo. Pr. 6d. Keith.*

In the New Testament, Christian converts are said to be *saved*, *τη χάριτι*, by the *favour* of God, through faith; that is, by a belief in the Messiah, they were delivered from heathen darkness and depravity, and admitted into a state of salvation under the gospel. This inestimable favour was bestowed by the *free bounty* and benevolence of God, without any respect to the works or the merits of mankind, who had all sinned. Thus St. Paul, *The kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he SAVED us, εὐωσεν ημᾶς*.

In the sacred writers *χάρις* signifies *favour*, or *beneficence in general*; by a metonymy, any *blessing or gift* which is the effect of favour; and *καὶ εὐαγγέλιον*, the *gospel*. But since the days of St. Austin, the word *grace* has been used to signify (what it never signifies in scripture) an over-ruling influence of God's holy Spirit; and many an enthusiastic ignoramus has told us, that salvation in a future state is of grace, not of works; that we can do nothing towards the accomplishment of our salvation; that all must be the work of God; that grace is irresistible, &c. which are doctrines founded on a gross *misapplication* of such words as *σωτηρία*, *χάρις*, *δικαιόσυνη*, *πίστις*.

The author of this performance is one of those geniuses, who being perfectly unacquainted with the language of the New Testament, perplex themselves and their readers with the inexplicable jargon of sovereign irresistible grace, absolute predestination, final perseverance, and other absurdities of this nature.

A great part of this pamphlet is employed in proving, that our first reformers maintained these doctrines; which may be partly true. But the great question is, not what were the notions of Luther or Calvin, Cranmer or Latimer, but, what are the doctrines of Christ and his apostles.

44. *Devotional Exercises on the New Testament. By John Gillies, One of the Ministers of Glasgow. 8vo. Pr. 3s. 6d. Dilly.*

The pious author of this work has taken occasion, from almost every remarkable passage and expression in the four Evangelists, to compose a short meditation, ejaculation, or prayer, in this manner,

‘ Matth.

* Matth. xii. Vers. 13. "Then saith he to the man, Stretch out thine hand."

"Thou calledst him to stretch out his withered hand, and at the same time gavest him power to stretch it out. Lord, when thou callest us to believe, to repent, to perform any duty, may we thus obey thy call."

* Chap. xiii. Vers. 31 to 33. "The parable of the mustard-seed and the leaven."

"Here we learn that thy kingdom of grace is of a growing and spreading nature: and, from small beginnings, rises to a great height. Oh may the gracious principle grow in our hearts; may our faith and love grow exceedingly, so as to give undoubted evidence of their reality; and may the example of thy saints be blessed to those among whom they live: may thy grace flow from heart to heart, till a little one become a thousand."

* Mark xii. Verse 41 to 44, "The widow's two mites."

"Here is great comfort to those whose abilities are small, when thou hast given them a heart to serve thee to the utmost of their capacity. Lord, give us such a heart. Let us have no reserves in dealing with thee. Had we a thousand worlds, we hope, by thy grace, we would offer them all. We have only two mites; a weak, sinful, polluted soul, and a diseased decaying body. These, Lord, we would with deep humility beg thee to receive, and to dispose of them as thou pleasest for thy glory. O sanctify them to thyself."

In this performance the reader will not find any striking, pathetic, or exalted sentiments; but he will find what is truly valuable, a strain of serious piety and devotion, without enthusiasm.

45. *Two Discourses on the Spirit and Evidences of Christianity. The former preached at the Hague, the 8th of September 1762. The latter delivered in the French Church of Hanau, on the Occasion of the late Peace, to a Congregation composed of Catholics and Protestants, at their own Desire. Translated from the original French of the Rev. Mr. James Armand, Minister of the Walloon Church in Hanau, and dedicated, by the Translator, to the Rev. Moderator of the General Assembly of the Church of Scotland 1768. 8vo. Pr. 2s. Dilly.*

The dedication prefixed to these Discourses contains some animadversions on the character and conduct of a clergyman, in his private, his parochial, and his judicial capacity; and some

advice which may be useful to those who can condescend to be influenced by the admonitions of a friend.

In the first discourse, the author undertakes to demonstrate, that incredulity must be condemned, 1. by the nature and force of those proofs which establish the truth of Christianity; 2. by the wretched and despicable source from which it arises, viz. the perversion of the will, and the pollution of the heart.

In the second, he endeavours to prove, that God has established the Christian religion, from no other motive than that of love to men, from no other view but to corroborate and sanctify the connections which unite them; that charity is one of its primary laws; a law so essential, as to obtain the preference over every other disposition which constitutes its genuine professors; and that, according to its estimate, our highest and most laudable efforts, without charity, are accounted as nothing; that all its tenets, all its peculiar precepts, and all its ceremonies, directly and natively tend to inspire men with the love of their fellow-creatures: that it abjures, in short, every sentiment of malice, every effort of zeal which is incompatible with humanity, every exertion of violence, though intended for its own propagation.

The author's manner in these discourses is lively and oratorical; and the language of the translator clear and nervous.

We will venture to ascribe this publication to the learned and ingenious author of *Paraclesis*.

46. *Practical Discourses on the leading Truths of the Gospel.* By John Witherspoon, D. D. President of the College of New-Jersey. 12mo. Pr. 3s. Dilly.

These discourses were originally preached on particular occasions; but are now thrown into a systematical form.

In the first, the author endeavours to establish what he calls a preliminary truth, that all mankind are sinners.

This, we apprehend, would have been easily proved, and the author need not have spent many pages in the attempt, if he had only meant, that all mankind are guilty of personal transgressions. But he joins together original and actual sin, telling us, that the one is inseparable from the other; which is a point that will admit of some dispute. One of the arguments to which he begs the reader's attention is this: 'Under the old and New Testament infants were admitted to be partakers of the seals of the covenant. Now, says he, if they received those seals before the commission of actual guilt, it cannot be but that their nature itself must be defiled; especially as baptism is expressly called "the baptism of repentance for the remission of sins."—Of all the arguments which have been advanced to sup-
port

port the doctrine of original sin; this is surely the most inconclusive.

In the second discourse he proceeds to shew, that if God should execute the decrees of justice, and punish every thing that is done amiss, the holiest man on earth would not be able to abide the trial.

In the third he points out the grounds upon which we believe that God will forgive the iniquities of mankind; in the fourth he endeavours to explain the nature of faith; in the fifth he considers the death of Christ, as a proper atonement for sin; and in the sixth he displays the greatness of our Saviour's philanthropy in the redemption of the world.

In the seventh, redemption is considered as the subject of admiration to the angels. There are several circumstances, he says, in this dispensation, which may be supposed to strike them with astonishment and wonder. 1st, The union of the divine and human nature; 2dly, The substitution of an innocent person in the room of the guilty; 3dly, The free justification of sinners, through the imputed righteousness of Christ; 4thly, The manner and means of translating sinners from darkness to light, and from the power of Satan unto God.

This, in our opinion, is an adventurous enquiry. It is very possible, and we are apt to believe, that the angels and Dr. Witherspoon have very different notions concerning some of the circumstances of the redemption.

In the eighth discourse our author considers the reasons which induced St. Paul to glory in the cross of Christ. The import of a believer's being crucified to the world, and the world to him, is the subject of the ninth and tenth. The eleventh and twelfth are employed in explaining and illustrating the nature, duty, reasonableness, and advantage of importunity in prayer. And the design of the last is to shew, in what respects it is that obedience is preferred and opposed to sacrifice, 1 Sam. xv.

22.

Though the author, in these discourses, adopts some theological notions, which, at present, are generally exploded; yet he shews himself a man of sense and learning; and suggests a great variety of reflections, which may be read with advantage by every serious Christian*.

47. *Sermons on practical Subjects: to which is added, A Farewell-Discourse, delivered at Paisley in April 1768. By John Witherspoon, D. D. 12mo. Pr. 2s. 6d. Dilly.*

These sermons, as the author informs us, are published just in the manner in which they were delivered at home: from

* We have given a long account of some Essays by this writer in our Review for October 1764,

which

which circumstance he observes, that, if they suffer in some respects, they will have one advantage, that is, they will appear to have been the plain and artless expression of a minister's concern for his people; and not to have been in the least intended to increase the reputation of their author.

The subjects on which he discourses are chiefly these, viz. The security of those who trust in God; the glory of Christ in his humiliation; the deceitfulness of sin; the Christian's disposition under a sense of mercies received; a view of the glory of God humbling to the soul; the happiness of the saints in heaven; and ministerial fidelity in declaring the whole council of God, a farewell sermon.

These discourses are sufficiently characterised by what the author says above, and by the remark we have made at the conclusion of the preceding article.

48. *A Sermon preached at the Ordination of the Rev. Mr. Joseph Saunders, in the old Meeting-House, Cambridge, October 13, 1768, by John Conder, D. D. together with an Introductory Discourse, by Thomas Towle, B. D. Mr. Saunders's Confession of Faith, and a Charge delivered to him by Edward Hitchen, B. D. 8vo. Pr. 1s. Dilly.*

We can find nothing in these united publications but what is very common, very pious, and very dull.

49. *England's Warning Piece; shewing the supreme and indispensable Authority of the Laws of God; and the Impiety, and fatal Consequences of screening, and abetting Murder. A Sermon occasioned by the untimely Death of Mr. William Allen the Younger, who was most inhumanly Murdered near his Father's House, by an arbitrary military Power, on Tuesday, the 10th of May, 1768. Preached at the Request of his Friends, in the Parish Church of Newington-Butts, and published in Compliance with the Demand of the Public. By John Free, Doctor in Divinity, &c. &c. &c. 8vo. Pr. 1s. Bingley.*

This preacher may be called the drummer of sedition. Whether *Free* be a travelling name or not to denote licentiousness, we shall not determine; but we can scarcely think that a doctor of divinity could be guilty of composing a discourse so full of nonsense and faction, that it unhinges all the laws which keep civil society in safety and tranquillity against lawless mobs and desperate ruffians.

50. *A Method of curing the Jaundice and other Disorders of the Liver, by the Herb Agrimony, taken in the Manner of Tea. 8vo. Pr. 1s. Baldwin.*

There being no patronymical mark on the forehead of this pamphlet, we could not ascertain its genealogy, till, strange to tell!

tell! we found the name of a celebrated botanist imprinted in legible characters near the tail. What could be the reason for this ingenious contrivance; whether it alluded to the late masquerade ball, or that the author of the production was apprehensive lest any who knew the little vagabond would slay it, we pretend not to determine: but, for our own part, we shall give Dr. Hill's issue a candid reception; and have no intention to extirpate agrimony from the face of the earth.

The medicinal quality of the herb here recommended in cure of the jaundice, is no recent discovery, but has been approved by many practical physicians, both ancient and modern. We wish, however, that the doctor had specified some cases, in which he had experienced its extraordinary efficacy, in order to determine with more assurance, whether it is actually superior to madder and turmeric, which are known from general experience to be successful in ictical disorders. But as we approve of every attempt to reduce the art of physic to greater simplicity, we shall, with the doctor, admit the positive quality of agrimony without a comparative trial, and here insert his directions for using it.

‘ For the first or slightest stage of jaundice, strip off half a pound of the fresh leaves of agrimony; clip them to pieces, and pour upon them, in a stone mug, a quart of boiling water; cover up the mug; and let it stand twenty-four hours, then press it off. Let it settle to be quite clear; and take it at four doses, eight hours distant from one another, sweetening it with honey. This quantity in the first stage will generally cure. If not, repeat it three or four times, and all will be well.

‘ The body must be open all this time: if it is naturally so the better; if not, half a pint of Jessops well-water, or any other of the purging waters, must be turned with milk into a kind of whey, and taken occasionally: not to purge, but merely to prevent costiveness.

‘ When all is over, a somewhat larger dose of the same whey should be taken twice, to operate as a purge, and carry off any thing that might remain after the disease.

‘ When the jaundice is in its second stage, which is the most common case of all, not the leaves but the crown of the root of agrimony, is the part to be depended on. This is the place where the root ceases, and the stalk and leaves begin; that part of the plant which is between earth and air. At this particular place, there is always a great collection of the best and richest juices of the plant. The bud is formed there in autumn upon all new off-sets of the roots; and continues till spring. 'Tis then, that is in the month of April, in its highest perfection of virtue, extremely fragrant and agreeable; but now in autumn,
and

and through the winter, lying almost within the ground, it continues fresh and full of virtue. After the plant shoots to a stalk, this part gives its richness to the leaves; and in the summer months they must be used: unless precaution have been had to dig this up, in time, and dry it in the shade; in which way it preserves all its virtue.

For the cure then of this common degree of the jaundice, take up the roots of agrimony to the length of an inch, with the buds upon them: of these cut to pieces six ounces, bruise them in a marble mortar, and pour upon them a quart of boiling water. Let this stand twenty-four hours, after which the liquor is to be strained off, and taken just as the former, sweetened with honey.

While this is making, let the person take a vomit. Nothing is so well as the common ipecacuanha, worked off with water gruel. The morning after, let the agrimony tea be taken, and continued thrice a-day without intermission till the disease is conquered. In what time this will be, depends upon the particular nature of the case, and the time the disorder has had to strengthen itself: but that the cure will follow, is as certain as any thing in physic.

51. *Polypody: or, the Ancient Doctrine of the Virtues of that Herb, tried and confirmed.* By John Hill, M. D. 8vo. Pr. 1s. Baldwin.

As we apprehend that the testimony of ancient writers is not alone sufficient to revive the use of a medicine which has been exploded from extemporaneous prescription by later experience; Doctor Hill must pardon our hesitation, if we do not run upon all fours into a persuasion of the virtues even of polypody, till the particular cases are specified which confirm their reality.

52. *A Translation of Scherffer's Treatise on the Emendation of Dioptrical Telescopes. To which are added, Explanatory Notes, and a Description of a Telescope to be used at Sea, for discovering the Longitude there.* By Sam. Hardy, Rector of Little-Blakenham, Norfolk. 8vo. Pr. 1s. 6d. Pearch.

The different refrangibility in the rays of light occasions a defect in all telescopes, not easily remedied by any means hitherto discovered; which Sir Isaac Newton, in his Treatise upon Optics, shews to arise from the impossibility of the rays being all refracted in parallel directions from any kind of lens whatsoever; this diversity in refraction of the rays is about a twenty-eighth part of the whole; so that the object-glass of a telescope cannot collect the rays, which flow from any one point in the object,

object, into a less room than the circular space, whose diameter is about the fifty-sixth part of the breadth of the glass. Since then each point of the object will be represented in so large a space, and the centers of those spaces will be contiguous, because the points in the objects the rays flow from are so, it follows that the image of an object made by such a glass must be a most confused representation, though it does not appear so when viewed through an eye-glass that magnifies in a moderate degree; consequently, the degree of magnifying in an eye-glass must not be too great with respect to that of the object-glass, lest the confusion become sensible. Notwithstanding, however, this imperfection, a dioptrical telescope may be formed to magnify in any given degree, without rendering the image obscure, by making it of a sufficient length; yet, as our author in his preface observes, no sufficient remedy for this dioptrical misfortune was discovered, until Mr. Dollond, a famous optician, pointed out a method to remove the defect of dioptrical telescopes, as far at least as the case admitted, by collecting rays, though heterogeneous, to the same focus.

In this small but elegant performance, which appears principally designed for illustrating Dollond's useful theorem relating to the improvement of dioptrical telescopes, Mr. Hardy has by a judicious application of dioptric formulæ (subjoined to the translation in explanatory notes) rendered that important discovery extremely clear and easy to be understood. The manner in which he has defined the differences of refraction, and determined the radius of curvature in each glass, so as to form a compound focus at a given distance; together with the description of a new invented telescope for observing the eclipses of Jupiter's satellites visible at sea, which this ingenious gentleman has added by way of appendix; cannot (in our opinion) fail of giving entire satisfaction to those who are concerned in optical enquiries.

53. *The Method of constructing mural Quadrants. Exemplified by a Description of the Brass mural Quadrant in the Royal Observatory at Greenwich. By John Bird, Mathematical Instrument Maker in the Strand. Published by Order of the Commissioners of Longitude. 4to. Pr. 2s. 6d. Nourse.*

In consequence of an application made by the late Dr. Bradley in the year 1748, for a new mural quadrant, to be fixed to the west side of the pier in the royal observatory at Greenwich, for taking observations to the north; Mr. Bird, mathematical instrument maker, having received an order for that purpose, was desired by the doctor to consider of some method to prevent, if possible, a fault observed in the old quadrant, which was,

that it had altered its figure by its own weight (about eight hundred), so as to render the whole arc 16" less than a quadrant, or 90° . Accordingly, says Mr. Bird, 'I made myself fully acquainted with the general construction of the old quadrant, which was executed under the direction of the late Mr. Graham, and found the general plan, though little taken notice of at that time, to be such as, I think, will be a lasting testimony of his great skill in mechanics.' In the course of this inquiry, our author found the reason of the alteration by its own weight, to arise from a defect in the manner of fastening the several parts together, probably owing to the cocks, and plates for that purpose, being of iron, which could not be forged in that advantageous shape which Mr. Bird afterwards contrived to give to those that were cast of brass, for the new quadrant; by which means the above-mentioned fault is entirely removed.

The general method of constructing mural quadrants, described in the work now before us, is, in our opinion, sufficiently evincive of Mr. Bird's abilities as an ingenious artist, and by help of the plates annexed to this performance, cannot fail of being very useful to such as are employed in forming or dividing mathematical instruments. With regard to the latter, our author observes, that an instrument divided by hand, can never undergo a more critical examination than it does in the dividing. 'I never met (continues Mr. Bird) with an inequality that exceeded one second. I will suppose, that in the 90 arch, this error lay towards the left hand, and in the 96 arch, that it lay towards the right: this will occasion a difference between the two arches of two seconds, and if an error of one second be allowed to the observer, in reading off his observation, the whole amount is no more than three seconds, which is agreeable to what I have heard, not only from the late Dr. Bradley, but from the present astronomer royal, the reverend Mr. Maskelyne, viz. that the two arcs never differ more than three seconds from each other: but whoever computes from the observations taken by this quadrant, will do well to depend upon the 96, rather than the 90 arch, as being less liable to error.'

MS.